

John Nicoll





**C**onsider and confesse fond *Worldling* this,  
The *Earth's* Rotundity, and weigh thy blisse  
In thy enjoyment of her store ! Delights  
Vanish, Pleasures have fewer daies then Nights ;  
Her wealth's uncertaine : this day thou dost stand  
I'th highest of her *Circle*, dost command  
Great Spirits to obey thee. Next day these  
Are none of thine, th'art in th' *Antipodes* ;  
And where's thy Scepter then ? turn'd to a Rod  
To scourge thy folly. Think there is a *God*  
That should content thee then, and daily let  
Some *Howes* be consecrate to him, and set  
Apart, to *Meditate* upon thy blisse  
In that Contentment ; which not done amiss  
Thou on a glorious *Column* shalt stand sure ;  
When *Earth* shall cease longer for to endure :  
And stead of *Death*, by *Times* effluxion, thou  
Shalt with a *Crown* triumphant gird thy Brow

H.





1474 a 35



Are to be sold at the Angel in Popes head ally  
by John Smith



1854  
DEC 1

*tioræ Succifivæ,*  
O R, 1474. 35  
SPARE-HOVRES  
OF  
*Meditations;*  
UPON OUR DUTY  
To  $\left\{ \begin{array}{l} \text{G O D,} \\ \text{Others,} \\ \text{Our selves.} \end{array} \right.$

---

*The Sixth Edition, corrected  
and much enlarged,*

By J O S. H E N S H A W,  
D. of Divinitie

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L O N D O N

Printed by G. D. and sold by  
*John Sweeting,* at the Angel  
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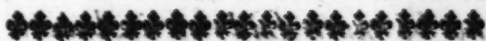


UPON OUR DUTY

To the  
Your Kindest

By J. S. HENSHAW,  
D. D. DIVISION

LONDON.  
Printed by G. D. and sold by  
John Gurney, at the Angel  
in the Strand, 1854.



To the Right Honorable Lady,  
the Lady Anne Cotington.

Righe Honourable,

**I** have provided a Present,  
proportionable to my skil, my  
time, and your Honour's knowledge  
of me, short: Your desire many times  
to hear others writing out of my  
mouth, made me to put this of my  
own into your hands; a rapsodie of  
resolves and observations, some  
for contemplation, others for cau-  
tion; the first Divine, the other  
Morall. When you would lose an  
houre from better and graver  
matters, throw it away on these;  
wherein you have somewhat of  
God, of others, of our selves,  
what God is to us, what we should

## The Epistle.

be to him, to others: there cannot be much said of it, because there is but little said in it; in all which little, I intend nothing to my self, but to others: The generall end of reading is to know, but the end of Divine reading is to good our knowledge; and if it do good, I have my end, whose office is to live, not to my self, but others, and am a servant to all by a common duty, but your Honours by especiall relation.

to be commanded



J. H.

Hora



*Hora Succisiva,*

OR,

SPARE-HOURES

OF

MEDITATIONS.



Take God the first  
and last of all  
thy actions: so  
begin that thou  
maist have him  
in the end, o-  
therwise I doubt whether it had  
not been better that thou hadst  
not begun.

A 5

That

J. H.

*Hora*

**T**Hat we brought nothing in-  
to this world, is not more e-  
very where *known*, then it is of  
every one believed; but that we  
shall carry nothing out of this  
world, is a sentence better *known*  
then *trusted*, otherwise I think  
men would take more care to  
live *well*, then to die *rich*.

**W**Ealth is not the way to  
heaven, but the contra-  
ry; all my care shall be how to  
live *well*, and I am sure I shall  
never dye *poore*.

**S**leepe is but deaths Elder  
brother, and death is but a  
sleep nicknamed, why should I  
more





more feare to goe to my grave,  
then to my bed, since both tend  
to my rest: when I lye downe  
to sleep, I will think it my last,  
and when I rise againe, account  
my life not continued, but re-  
stor'd.

---

**T**Oo much labour, toyls the  
body, too much looking, the  
mind: I will deale for my *sta-*  
*dy*, as for my *stomack*, even rile  
with an appetite, lest if I once  
suffer, I ever loath it.

---

**H**ow hard it is for a man  
to forget his sinne, or re-  
member his God, not to do that  
evill which he should not, and  
not to leave undone that good  
which

which he should doe, every man  
can tell by experience. I were  
no man, if I had no sin, but if I  
am a Christian, I must not de-  
light in sinne: if I cannot avoid  
some sins, yet I will stand in  
none.

TO doe any thing to think to  
be talked of, is the vaineſt  
thing in the world; to give alms,  
and aske who sees, loseth the  
praise and the reward: I may  
be seen to give, I will not give  
to be seen, that others are wit-  
nesse to my piety, is not my  
fault, nor my praise; I wil ne-  
ver be so ill a friend to my self  
to sell Heaven for vaine glo-  
ry.

Th

**T**He obedience of good children proceeds not from fear, but love; it is a very bad nature will do nothing without blows; to turn to our vomit as soone as God is turn'd from his rod, and aske who is the Lord till a new plague, is a state I know not whether more to be feared or pittied : if I cannot avoid correction, I will mend with it; not to be beaten twice for the same fault.

**I** Know not which is worse; the bearer of tales, or the receiver; for the one makes the other: I will no lesse hate to tell, then to hear slanders. If I cannot stop others mouthes, I will stop my own ears. The receiver is as bad as the thief. With

**W**ITH GOD a Publican goes beyond a Phari-see, a sigh, or a groan, that cannot be uttered, beyond a long prayer with ostentation: Care not how long, or how *lowd* thy prayer be, but how *hearty*.

**V**oman was first gi-  
ven to man for a  
help, since for a remedy: what  
shall we think of those, that turn  
the remedy into a disease, and  
hold it in all cases for some, and  
in some cases for all, not *exactly*  
dangerous, but *damnable* to  
marry; what is this but to  
teach God what he hath to doe  
I have ever counted it safe  
and wise to leave that indiffe-  
rent

rent, which God hath left so.

---

**G**OD cannot endure a Phariſee that ſaies and doth not: with His Diſciples, ſaying & doing muſt not be two mens offices; if thou canſt doe but little, promiſe the leſſe, ſo though thou maiſt be thought niggardly, becauſe thou performeſt ſo little, yet thou ſhalt be knowne juſt, becauſe thou promiſeſt ſo no more.

---

**A** Good man would ſo be *honourable*, as he may ſtill be *honest*, not broker for preferment; if not worthy, let him want it, but if deſerving, why ſhould he buy his due? I will neither.

neither grow *great* by buying honour, nor *rich* by selling it.

---

**I**N injuries it is better to take many, then give one, in benefits the contrary: I will requite the first with bearing them, the second with *requiting* them.

---

**E**Vill communication corrupts good manners. Peter denied his Master among the Jewes, whom he confessed among the Apostles: I may have a bad man of my Family, I will never have a bad familiar; or if at any time of my *court*, never of my *counsell*.

So

**S**O live with men, as considering alwaies that God sees thee, so pray to God, as if every man heard thee; doe nothing which thou wouldest not have God see done; desire nothing which may either wrong thy profession to *aske*, or Gods honour to *grant*.

---

**E**Very night is an Embleme of death, in this, that in both we rest from our labours: I will labour to long for my rest in Heaven, and I shall never be loath to goe to bed to the earth; who would not desire to die, that he might be with Christ?

It

**I**T is good in prosperitie, to  
 make room for aduersity, that  
 however it come *unfent* for, it  
 may not come *unlook'd* for; if it  
 doe not come, we are never the  
 worfe, if it doe come, we are the  
 better provided; expectation, if  
 it doe not hinder crosses, yet it  
 lessens them.

---

**E**Arthly things are like  
 dreames, awake to nothing;  
 like shadowes set with the Sun,  
 wealth and honour will either  
 leave us, or we them. I will labor  
 only for those pleasures which  
 never shall have an end, and be  
 more delighted that I shall be  
 happy, then that I am so.



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**I**T is a good Sign, when God chides us, that He loves us, nothing more proves us His then blowes, nothing sooner makes us His: God can love His children well, and not be warrons of them; if I suffer, it is that I may reigne. How profitable is that affliction, that carries me to Heaven?

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**S**uffering is the way to glory, sometime in this world: *Joseph* had never been a Cour- tier, had he not first been a pri- soner.

**G**ODs children are ever the better for being miserable, and.

and end in that ; it is good for  
me, that I have been afflicted  
let God use me how he will on  
*earth* , so I may have what He  
hath promised to those that  
love Him in *Heaven* ; Where  
would not be a *Lazarus* for  
day, that he might sit in *Abra-*  
*hams bosome* for ever ?

**G**ODS Church must be a *Lily*  
among thornes , and  
while I am a member of the  
Church, I must not look to be  
better then the whole Body ,  
they have call'd the Master of  
the house Beelzebub, well may  
it be endur'd to those of the  
household ; my comfort is , if  
am reviled for his sake , I shall  
be blessed.

Pro

Prosperity is like *Vinum me-*  
*tharum*, all wine, it makes drunk  
 the soule, and therefore God  
 for mingles it, that he may keep us  
 sober; feeds His children with a  
 bit and a knock, ever dishes his  
 sweet meate with sowre sauce: if  
 we did alwayes abound, we would  
 grow proud, and forget our  
 selves, and if not sometimes, we  
 would despaire and forget our  
 God: I will pray with *Solomon*,  
 give me neither wealth nor po-  
 sterity, but a meane; or if  
 wealth, grace to imploy it; if po-  
 sterity, patience to endure it.

Pro Afflictions are the medi-  
 cines of the mind, if they  
 are

are not tooth-some, let it suffice, they are wholesome; 'tis not required in Physick that it should please, but heale, unlesse wee esteeme our pleasure above our health: let me suffer, so I may raigne; be beaten, so I may be a sonne. Nothing can be ever too much to endure for those pleasures which endure for ever.

---

**T**Here was never good, but was hard to get: the prison and the hatchet, sores and crums leade to *Abrahams* bosome, and the way thither is by weeping-crosse: if many tribulations will carry me to heaven, on Gods name let me have them; welcome the poverty, which makes me heire to those riches that ne-

ver shall have an end.

**I** Will deale for my soule, as  
for my body, never refuse  
health, because the Physick that  
should procure it, is bitter; let it  
distast me, for it heale me.

**T**Here are in the world that  
think it too great sawcinesse  
to be our owne spokesmen to  
God, and therefore go to Saint  
Somebody to preferre their Pe-  
titions for them: I shall over-  
hold it good manners to goe of  
my owne errants to God. He  
that bids me come, will bid me  
welcome; God hath said, Come  
unto me, &c. It is no unman-  
nerlienesse to come when I am  
call'd.

All

**A**LL consciences, like all *stomacks*, are not alike; how many do we see digest those sins with ease, which others cannot get downe with struggling; one straines at a gnat, when another swallows a Camell: hee that will keep clear of great sins, must make conscience of all. I will think no sinne little, because the least indangers my soule, and it is all one whether I sell my Saviour for thirty pence, with *Judas*, or for halfe I am worth, with *Ananias*; whether I goe to hell for one sinne, or for many.

**T**His life is but a journey unto death, and every day wee are some spans nearer the grave; how

*Meditations.* Part I. 17

how is it that wee which are so neare our death, are so far from thinking of it ? Security is a great enemy to prevention, and a presumption that we shall not dye yet, makes men that they do not prepare to dye *at all* : it is good taking time while time is ; if it come suddenly and find thee unprepared , *miserable man that thou art , who shall deliver thee from the body, &c ?*

---

Therefore hath Nature given us two eares , and but one mouth , that wee should heare twice as much as wee should speake : with all thy secrets trust neither thy *wife* nor thy *friend* ; he that is thrifty of his owne tongue, shall lesse fear anothers.

B

There

There are that affect not so much to have true friends, as to have *many*, and whisper to that friend what they hear from this; and again, to this, what from that: and glory to have it known, how much they are trusted, whereas they were therefore trusted that it might not be known: I have ever thought it a maxime in friendship, that hee which will be intimare with *many*, is entirely *nones*; let me love and be belov'd of all, I will be inward only with a few; I had rather have one mean friend that I may call my *owne*, than the most potent where I must share with *others*.



**H**EE that provides not for his owne is worse then an Infidell; 'tis not the blame of charity that it begins at *home*, it is that it ends not *abroad*: I am not born all to my selfe, somewhat to my friend, to my neighbour. I will so care for my *owne*, as I may relieve *others*, and so do for *others*, as I wrong not my *owne*.

---

**M**uch knowledge, not much speech, Emblem's a Wise man; I shall ever hold it neither safe nor wise, alwayes to speak what I know of my owne affairs, nor what I think of others; a man may speake too much truth.

**P**Leasures, like the Rose, are sweet, but prickly; the honey doth not countervaile the sting; all this worlds delights are vanity, and end in vexation; like *Judas*, while they kisse, they betray. I would neither be a *Stoick*, nor an Epicure, allow of no pleasure, nor give way to all: they are good sauce, but naught to make a meale of, and were given not to fill the belly, but to relish the meate: I may use them sometimes for digestion, never for food.

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**I**N crosses, these two things I must bee thought on; First, *whence* they come, from God; He strikes thee, that made thee; next

*Meditation. Part 1.* 21

next, *wherefore* they come, for thy good, either to try thee, or to mend thee, if they be harsh, yet they be gainfull: I shall ever count it a good change, to have the *fire* of persecution for the *fire* of hell; who would not rather smart for a while, than for ever: let me rather have that *fire* which is rewarded with heaven, than these *pleasures* which shall be rewarded with *fire*.

---

**S**olomon's, *Rejoyce oh young man in the dayes of thy youth,* were the finest thing in the world, if it were not for that which follows; for all this thou shalt come to judgement; to goe well, lye soft, sleepe hard: if there were no after-reckoning,

B 3

who

who would not say out of delight, what the Apostles did out of amazement, *It is good for us to be here*; but when I have a Stewardship to account for, and God knowes how soone my Master returning, and my Talent to seeke; the Bridegroom entring, and my oyl to buy, I have more reason to care how to *redeeme* my time past, then to *spend* the present.

---

**T**O grow heavy or lumpish with crosses, argues not so much want of courage, as grace: nothing more soiles the Reputation of a Christian, than to have his minde droope with his Mammon; what if health, friends, meanes, have all forsooke

*Meditations.* Part 1. 23

fooke thee, wilt thou lose thy witts together with thy goods? all the afflictions in this world, cannot answer the joyes of that other. I will never care whose these pleasures, *I see*, be, while those I doe not see are mine, and the fountaine of pleasures whom I shall one day *see*, as I am *seen*, shall be mine.

---

**L** Et another praise thee, and not thine own mouth; either we are farre from neighbours, or ill beloved among them, when we are faine to be our own trumpet, and blaze our selves: the *Jewes*, not the *Centurian*, say, Hee loved our Nation; and hath, &c. It is both honourable and humble to heare of our

B 4 praises,

praises, and tell of our unworthinesse.

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**M**Any a little make a mickle,  
every day a mite will increase our store; I will be ever adding to my heape of knowledge, of Faith, &c. That when the Master returns, I may be able to say, *behold Lord, thy two Talents have gained other two.*

---

**T**He building of the soule, like that of the world, is not done in a day; grace like *Ezekiels* waters, is first to the ankles, then to the knees, &c. In vain doe any thinke to be perfect at once, in an instant; well is it for us, if after many Lessons learn'd,  
and

and heard in Christs School, we get past the spoone, and with some yeares of teares and prayers come to a stature, a growth; and with clambering and paines, like *Zacheus*, get to see *Christ*: time was, when it was said to the Apostles, *Oh ye of little faith*; and he was once afraid to confesse Christ, that was not afterward afraid to dye for him: like Bees, while we are here, we are ever gathering, in His good time we shall be perfect, in the meane time, Lord suffer us not to be tempted above that we are able.

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**G**OD is that to the soul, which the Sunne is to the world, *light* and *heate*, and with them comforts and stores it: hee that

B 5

hath

hath *God*, hath every thing; *God* alone is a world of friends against millions of enemies: then will I think my selfe poor, miserable, distressed, *left*, when *Hee* leaves me.

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**E**Very thing almost we see, borrows its nature from its soile; thus the body and temper of men differ with the ayre; and the soule like the body, commonly favours something of the company it keeps, and we grow familiar with their finnes, together with their persons; at first wink at them, then imitate them, then defend them. I will not be more perspicuous in the choyce of any thing than of this: he can hardly have a *good* soule, that



that hath a *bad* companion.

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**S**IN at first is modest, and goes disguised with *Saul* to *Endor*, that after a while grows impudent, and dares look bare-fac'd on the world; first perswades to civill recreations, thence bids to unlawfull delights. He that will prevent the *growth* of sin, must resist the *Beginning*, the remedy is thought of too late, where the disease is past cure; 'tis easier preventing a sicknesse, then recovering it.

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**C**USTOME as it lessens favours, so it lessens sin; else the same sinne would still be monstrous, which in time is not taken notice of.

Good-

**G**oodnesse is not the gift of all, but some, but perseverance only of a few; how many like *Ezekias* sun have gone backward, and forsaken their first love? How many have we seen, that with *Caiaphas*, would have rent their cloaths at the name of blasphemy, have afterward sworn by the life of *Pharaoh*: what we *are*, is no argument for what wee *will be*; every man knowes his beginning, not his end; what hee is, not what hee shall be; let him that thinketh he stands, take heed lest he fall.

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**W**hen I take serious view of my selfe, and see (besides inward discontents) so many

ny

ny outward enemies of quiet-  
nesse every where, every mi-  
nute; want, sicknesse, dangers,  
losse of friends, of health, of life;  
threatning, if not pursuing me:  
and to these my spirituall ene-  
mies so strong, my corruptions  
so many, my infirmities so con-  
tinuall, and my selfe so over-  
matched with all these: with  
*Peter* I beginne to sinke, and I  
could wish I had not been, since  
I must be miserable; but when I  
looke up to heaven, and those  
joyes I am going to, I would  
not be lesse miserable, to be so  
happy. God is my Father, the  
Angels are my fellowes, Hea-  
ven is my Inheritance; now if  
my inheritance be in heaven,  
why is not my desire there?  
Where our treasure is, there will  
our

our heart be also, where our treasure and our heart is, there shall we be one day: who would exchange his future happinesse for a present?

**C**ontentation is a blessing, not wealth; true riches consist not so in having much, as in not desiring more: why then do we so labour to *abound*, and not rather to be *content*? If I have but a little, my account is the lesse; if I have much, and doe not more good, I shall adde to my condemnation, together with my store: I will ever study rather to use my little well, then to increase it.

*Meditations. Part 1. 31*

**I** will not care to be rich, but to be good; this only is that treasure, that never shall have an end: let me be rich in goodnesse, and I cannot complaine of poverty: He only is poore whom God hates,

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**T**O speake little, is a note of a wise man, to speake well, of a good man: goodnesse is not seen in the length, or brevity of our speech, but in the matter; the streames of the tongue, runnes from the current of the heart, and are like the fountain; it is a signe we have *little goodnesse* in us, when there comes *little out* of us: if God were more in our hearts, He would be often in our mouthes, and with more reverence. Though

I

I will never affect to *speake* of my goodnesse, yet I will shew it in my *speech*.

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**H**E that will be a Critick of others actions, had need look well to his own: 'tis a foul shame to have that found in our selves, which wee would take upon us to mend in others: in this I will ever follow my *Saviours* rule, first get out mine owne beam, and I shall see better to help my brother out with his mote.

---

**I**Njuries, if they dye not, they kill: here only a Christian must learne to forget; for if we forgive not men their trespasses, neither will our Father, &c. In this case, my care shall be  
only

ke of  
shew  
only how to put them up, and  
leave vengeance to whom it  
belongs. *God* is ever his Judge,  
that is not his own.

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**T**HE malicious man is so  
much no mans foe, as his  
owne; for while he is out of  
charity with others, *God* is so  
with him; if he lov'd himself,  
he would not hate his brother;  
I will love all men for his sake  
that made them: but the *Chri-*  
*stian*, because he is *Gods* son,  
I will love doubly; for his own  
sake, for his Fathers sake.

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stian  
if we  
sses,  
&c.  
ll be  
only  
**G**OD lookes not at what we  
have been, but what wee  
are: it is no commendation to  
have been an *Israelite*. That  
we once did well, addes to our  
con-

condemnation, together with  
 sin; and if the righteous man  
 forsake his righteousness, his  
 reward is lost: our former  
 goodnesse, will not excuse our  
 present evill, the end crownes  
 us: what ever my beginning  
 hath been, I shall ever pray,  
 and indeavour, that I may die  
 the death of the righteous, and  
 my latter end may be like un-  
 to his; for as the tree falls, so  
 it lies.

**M**AN, till he sinned, was  
 naked, and was not asha-  
 med; cloathes are not more  
 our covering, then our shame,  
 and we may justly blush every  
 time we looke on them; not  
 brag: the best ornament of the  
 body, is the minde; and the  
 best



*Meditations. Part 1. 35*

best ornament of the minde, is  
Honesty : that best *becomes*,  
which best *beseemes*, not that  
which is most us'd, but most  
decent. I will neither looke  
what others do, nor what I may  
doe, but what I ought to doe;  
many things are lawfull, which  
are not expedient.

**T**O do well, and say nothing,  
is Christianly; to say well,  
and doe nothing, is Pharisaeical;  
if the hands be not *Facchi*, as  
well as the voyce, we are but  
impostors, *cheats*: if we are  
good Trees, by our fruit they  
shall know us. I will not lesse  
hate not to doe good, then to tell  
of it : my faith is dead, if it  
beare not.

Eate

**E**ating was the first sinne in the World, and it is now the sin almost of all the world; and as before the building of *Babel*, so still in this, all the Earth is of one Language, what shall we eat, or what shall wee drink, and wherewith, &c. Eating and Drinking have taken away our stomacks to spirituall things: I will never be so greedy, as to eat my self out of Heaven: He loves his belly well, that with *Esau*, will sell his Birth-right for pottage: of the two, I had rather beg my bread with *Lazarus*, then my water with *Dives*.

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**G**reat mens words, are like dead mens shooes, he may goe barefoot that waites for them:

*Meditations.* Part I. 37

ne in them; I will ever be a *Didymus*  
now in these, believe onely what I see,  
orld; so I shall neither be deceived with  
g of others promises my *selfe*, nor de-  
the ceive *others* with them.

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THE good mans Word is  
his Oath, his actions serve  
onely to make good his words :  
he that promises either what he  
cannot, or what he meanes not :  
is for the first a *Boaster*, and for  
the last an *Hypocrite* ; by such an  
one, I will bee deceived but  
once.

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cm :  
Dissimulation is state policy,  
and wise men set out them-  
selves as *Aristotle* did his books,  
not to be understood at first  
sight. He that alwaies speaks  
what he *knowes*, is not wise, but  
he

he that doth not alwayes speake  
 what he *meanes*, is not honest.  
 As I will not have my heart at  
 my tongues end, so I will have  
 my tongue speake from my  
 heart; it is not necessary I must  
 be *disbonest*, or a *foole*.

---

**C**ommonly your open eares  
 are open mouth'd, and  
 they that are craving to heare  
 are apt to tell: I will neither de-  
 fire to *know* much of anothers  
 mans estate, nor *impart* much of  
 my owne; never any man re-  
 pented him of saying nothing.

---

**A** Parasite of all trades is the  
 basest, and in two things  
 like an Eccho; first, that he  
 speakes onely what he heares of  
 others; and that he is nothing  
 but

*Meditations.* Part 1. 39

speake out voyce, words; next, to an  
onest, ingratefull man, I would not be  
part a flatterer.

have

my **S**innes grow like Grapes,  
close, but in clusters: We u-  
sually say, He that will sweare,  
will lye, and he that will lye, will  
steale, and he that will doe all  
these, will doe any thing. Satan  
is a Serpent; if the head be once  
in, his whole body will not be  
long behinde.

**I**t is better to go into the house  
of mourning, than into the  
house of laughter, &c. He is  
worse than mad, that with *Herod*  
will part with a Kingdome for  
a dance. He takes little thought  
for his finnes, that thinks to  
put them out of his head, as  
*Cain*

*Cain* and *Saul* did with Musicke: He that truly considers those joyes which never shall have an end, cannot but desire to have an end of these: Where the treasure is, there will the heart be also.

**G**ods promises, doe not bind Him to keepe us in our wickednesse, our sinnes quit Him of His *promise*, and us of His *protection*; when we leave to be of His *Family*, we are none of His *Charge*, His Friendship keeps pace with ours. If thou dost well, shalt thou not be accepted? (sayes He to *Cain*) do well, and have well, such as we behave our selves towards God, such shall we find God towards us; now if we do smart, thank our selves. Wee

**W**E have too many that have a double heart in one body, but very few that have but one heart to two bodies; yet so is it with friends, the one cannot laugh, when the other weepes; one friend is the looking-glasse of the other, where face answers face; when the one smiles, the other smiles; when the one is sad, the other is troubled, there is no Amity where there is no Sympathy; If I doe not suffer in my *Saviour*; I doe not love Him. Can the Head be sicke, and the Body not feele it?

**T**Here is a time to laugh as well as a time to mourne, we are not deni'd the use of mirth, but the excesse, it is not forbidden

C

Fruit.

Fruit. He who gave Oyle to  
 cheere the countenance, gave  
 Wine also to glad the heart:  
 And I will not say, whether *Sal-*  
*omons* draught be not some-  
 times in season: Drinke, that  
 thou mayst forget thy po-  
 verty; yet so, as thou remem-  
 ber thy God. God never in-  
 tended Religion should make  
 men Stoicks, as if to mow up  
 our selves from the World,  
 were to single out our selves to  
 God: And because he hath for-  
 bid the abuse of things, not to  
 use them; thus we should ab-  
 staine from drinke, because some  
 men have been drunke: If that  
 which is one mans meate, prove  
 another mans poyson, the fault  
 is not in the meat, but in the  
 stomacke. If they be so easily  
 abus'd



abus'd, the more our thankes,  
our praise, if we doe not abuse  
them, we shall be commended  
for our temperance; we cannot  
for our want of them; God  
makes us but to use them as we  
should, and we cannot have too  
much of them.

---

**V**Here should Joy be  
but in the Fountaine of  
Joy, or how doe we partake of  
that Fountaine, and rejoyce not:  
that Joy must beginne to fill  
here, that will be full hereafter.  
He shall never sing *Halelujahs*,  
that doth not first sing *Hosan-*  
*na's*: He is no sound Christian  
that is not taken with the glory  
he shall have, and rejoyces in  
this, that his name is written in  
the Book of Life.

**G**OD ever helps at a pinch, when all helpes faile, then is he seen; when *Jacob* wants at home, then *Joseph* is heard of abroad; and when the Prodigall wants abroad, then God makes him thinke of home: What if he will not deliver *Jonah* from the Tempest, yet Hee will from the Whale. If the danger be great, His glory shall be the more; never despaire then thou drooping soule, why art thou cast downe, why art thou so disquieted, &c The goodnesse of thy God endureth yet daily.

---

**T**HE Contention of *Christs* time is the Contention of all the world, who shall be the greatest, and most men envy to be

bee out-gone in any thing, even  
by those they love best : If  
*Joseph* bee his Fathers darling,  
he is his Brethrens eye-ore :  
and I doubt me whether *Da-*  
*vids* brothers were more glad  
that *Goliath* was slaine, or an-  
gry that by their brother : bad  
natures whom they cannot  
reach by imitation, they will  
by detraction : He casteth out  
Devils through *Beelzebub* ,  
was the Pharisees of Christ :  
it argues very little goodnesse  
in us, when we malice it in o-  
thers ; none but a *Cain* ( that e-  
ver I read of) will envy, because  
his works are evill, and his bro-  
thers good, they are desperately  
wicked, that love not the lookes  
of godlinesse.

IT is a hard matter for a man  
to know much, or have much,  
and know himselfe; and whence  
he hath it; if we would thinke  
worse of our selves, we should  
be better thought of, but now  
our selfe-conceitednesse breakes  
our necke.

MOST men are Pharisees  
in this, love the upper-  
most seats, all would be sonnes  
of *Anak*, if their bodies did but  
swell with their mindes: the  
care of the most is to live ho-  
nourable, not well, their repu-  
tation is more car'd for than  
their God, *Occidat modò regnet*:  
with that mother of *Nero*, Let  
them be damn'd, so they may  
be dub'd: what is this but to  
exchange

exchange a Heavenly king-  
dome for an earthly: he that  
will be great upon any termes,  
shall one day repent that he hath  
been happy too soon.

---

**M**Y Friends faults, as mine  
owne, where I see, I  
will remedy: I may (happily)  
hide or excuse them to others,  
never to himselfe, this were to  
kill him with kindnesse, and lest  
I should lose a friend, lose a  
soul: I am guilty of the losse of  
that soule I might save and doe  
not.

---

**S**ome Friends there are,  
Such as *Fonsdab* to *Amman*,  
Pandors to their wickednesse:  
Brethren they are, but in iniqui-  
ty; He shall be no friend to me,  
C 4 that

that is a friend to my faults ;  
and I am no friend to my selfe,  
if I think him my enemy that  
tels me of them ; one day , if  
not now , I shall heare of them  
to my cost : Men may , God  
will not winke at small faults .

---

**T**Here is a friend to himself , as  
*Nabal* , and his charity begins  
at home , and there it ends ; near  
is his coate , but nearer is his  
skinne ; againe , there is a friend  
for gaine , by *Diana* we live , he  
shall be their friend that they  
can live by : So , some love  
Christ , because they feare Him ,  
He can destroy both soule and  
body in &c. Others , because  
they need him ; but if we be true  
friends , though there were none  
of these , we would love Him .

Friend ,

**F**Riend, of all compellations  
in the dearest, the sweetest;  
and as one of ingratitude, *si*  
*ingratum dixeris, omnia dixeris*:  
So may I of friendship, call him  
friend, and you have said all,  
another selfe, or rather the same  
selfe multiplyed; skinne for  
skinne, and all that a man hath  
will he give for his life, and yet  
a mans life will he give for his  
*Friend*; if our love will not  
follow **Christ** through fire and  
water, we are but contereits.

**T**herefore did not God at  
first make *many women*, and  
but *one man*, or *many men*, and  
but *one woman*, that every man  
should not know there were  
more than one woman in the  
C 5 World;

World; nor any woman, more than one man, they that *know more*, shall not be *known*, *Christ* shall say, *Depart from me, &c. I know you not.*

---

**I** See many marriages in the World, and never a good; one to his *barnes* with the *foele*; another to his *board*, with the *glutton*; one to his *cups*, another to his *coffers*; onely those marriages are blessed from Heaven, that are made in heaven; they are ill holp up, that are married to one another, and not married to *Christ*.

---

**B**Eauty is as it hits, if the *heart* doe not answer the *face*, it were better missed; it will prove a *snare*, which was an *ornament*:  
the



the more they have of this, the more cause they have to pray,

*Leade us not into temptation.*

---

**E**Arth is a place of *penance*, and *small drinke* and *Camels haire* doth well; tis a place of toile and labour, and men goe notto work in their *best cleathes*: Men should doe well then to prancke up their insides a little better, and let the body shift: I never heard any man found fault with for his rags, I heard it upbraided to one, that he went in purple.

---

**I**T is not our meanes, but our sinnes that shuts us out from God; I will be asham'd of nothing but my sinnes, and proud of nothing but that I am a Christian.

I

**I** Will never care what I am  
in mens eyes, but in Gods;  
Beauty, Wealth, Honour, may  
make us accepted of men, but  
'tis ouly a broken heart can doe  
the deed with God; never any  
man came to heaven for his  
good lookes.

**H**E is not a Jew that is so  
ourwardly, then had not  
*Hierusalem* fallen: nor he an  
Apostle, that doth so profeisse  
it, then had not *Judas* beene a  
cast-away. The washing of  
the out-side cleane, will not quit  
us of being Pharisees; The  
Kings Daughter is all glorious  
within; if we be good Chri-  
stians, we are best at core.

The

THE good man ever sets God  
betweene him and harmes;  
and sayes, *The Lord is on my side,*  
&c. He is no good Christian,  
that thinkes he can be safe with-  
out Him, or not safe with Him.

NEVER any man was a loser  
by his God, or left in a  
danger, and stood to Him: *La-  
zarus* may *stinke* in his grave,  
but he shall not be seen *rot* there;  
neither the *dungeon*, nor the *den*,  
can shut us from his *providence*,  
His *care*: *Elias Ravens* shall  
serve him in his meate; and  
*Daniels Lyons*, since they can-  
not *feede* him, shall *fast* with  
him, and rather *starve* than *eate*  
a *Saint*: what cannot God doe  
where he will? what will He  
not

not doe, where he loves: Oh  
God, they doe not *know* thee, that  
*distrust* thee.

---

**T**O give, with hope to *receive*,  
is to *lend*, and not to give:  
or rather to *put to use*, and not to  
*lend*: I will give where I cannot  
be *requited*, so shall my *reward* be  
in *Heaven*.

---

**C**HARITY is of that which  
a man hath, and not of that a  
man hath not: If the purse will  
not reach to a *Sepulcher* with  
that Counsellor of *Arimathea*,  
yet a pound or two of *Spice*  
would be seen: If *Silver* and  
*Gold* thou hast none, yet such as  
thou hast, a *Mite* would be spa-  
red: Something hath some fa-  
vour: Obedience is as well  
seen

seen in a little as in much, and if  
he which gives a *cup* of cold wa-  
ter shall not lose his reward: I  
can never be so *poore* to want  
this. Where the *cruse* and *meale*  
is *low*, 'tis not look'd that the  
*Cake* should be *bigge*.

**A**S we must use this world,  
so we must love it, as if  
we lov'd it not: God would  
have earthly things look'd at  
and affected with all temperance;  
We may not be peremptory in  
our desire of them. But as our  
Saviour of his cup; *Father if*  
*it be thy will, and yet not my will*  
*but thy will*. *Beggars* must not be  
*choosers*. *Religion* will teach us,  
in *modesty* to submit to him, and  
thinke that our best, which *God*  
thinks so.

*Seneca :*

**S**eneca a heathen, but a Philosopher, would say hee was better borne, than to be a slave to his body, and they are no better that are continuall factors for it: Every man layes up for a hard Winter, and a Rainy day: I will lay up for that day which I am sure *will come*, and am not sure *how soone* it will come.

**T**He bare desiring of earthly things, is not lawfull; He who first taught us to pray, allow'd us this in; *Give us this day our daily Bread*; 'tis the excessse, either in *using*; or in *caring* for them, makes them ill to us, that are not so in themselves: I will so *desire* these, as I may be the better for *enjoying* them;

them; and so *employ* them, as I may have *little to account* for them; Why should I abound to my *cost*?

---

**T***ea*res are a second *Baptisme* of the *soule*; where it is rinsed anew as the *finnes* of the *old World*, so of *this little world*, need a *deluge*. There is but one sorrow never to be repented of, the sorrow of repentance: onely these teares goe into *Gods bottle*, and thus, blessed are they that mourne.

---

**O**Thers eies are *Sermons* unto mine; when I see a *Peter* weeping for his denyall, it puts mee in mind of mine: Why should I weepe for the losse of my friends, or of my health, or  
of

58 Spare-houres of  
of my state, and not of my  
soule?

---

There are two kinds of tears;  
of joy, and of griefe: and  
two causes of these kinds: Hea-  
ven and our Sinnes; the one of  
affection, the other of remorse;  
the one for what we have done,  
the other for what we would  
have, these two shall vie teares  
in mine eyes, to be forgiven and  
to be dissolved.

---

This world is a stage, the  
play is a tragicomedy of the  
life and death of man, every  
man plays his part, and exit:  
and it may be, he that hath liv'd  
a begger would not exchange  
with the King, when he comes  
to dye, for then he is rewarded,  
not



not according to what he hath  
been, but what he hath *done*. I  
will not greatly care, what *part*  
I play, but to *do* it well.

---

**H**OME is home, be it never  
so homely, sayes the Pro-  
verb: Men goe forth to labour,  
and come home to take their  
ease, this World is our worke-  
house, and Heaven is our home,  
why am I loath to goe to my  
rest?

---

**T**HIS world is the valley of  
teares, and we may sooner  
want them, than cause to shed  
them: I will be content to sow  
in teares, that I may reape in  
joy.

**I** Read of *Augustus*, when ever  
 he heard of any that dyed sud-  
 denly he wish'd him and his  
 friend the like <sup>a</sup>happineffe, he  
 shall not choose for me : Let  
 him and his brother-heathens,  
 pray for their fooles paradise.  
 Our Church hath learn'd us a  
 better Language, *From sudden*  
*Death good Lord deliver us.* I  
 ever thought it not a little blef-  
 sing to dye by degrees. In  
 this case the *farthest* way a-  
 bout is the *nearest* way home.

\* *in Davanlar, similem.*

**M**E thinkes it is but *th'other*  
 day I came into the world,  
 and *anon* I am *leaving* it : How  
 time runnes away, and we meet  
 with Death alway, e're we have  
 time:

*Meditations.* Part 1. 61

time to think our selves alive :  
One doth but *break-fast* here,  
another *dine*, he that liveth lon-  
gest doth but *suppe* : We must  
all *goe to bed* in another World.  
I will so live *every day*, as if I  
should live *no more* : 'tis more  
than I know, if I shall.

---

**A**LL *goe to the same home*,  
but all *goe not the same way*;  
one falls by the hand of a bro-  
ther, another by the fall of a  
house, &c. Again, all *goe to*  
the same home, but all *goe not*  
the same pace, one dyes in his  
cradle, another on his crutches,  
to some their life is a prey, to o-  
thers a burthen; *Job* and *Jonah*  
are weary of living, and *Lot* and  
*Hezekiah* would live longer : as  
for the way, I shall ever pray  
God

God that I may take my last sleep in a whole skinne, but for the place, *Come LORD IESUS, come quickly.*

---

**D**Eath was given for punishment of sin, but it is the end of it; when we lost *Paradise*; we met with this, and againe when we part with this we meete our *Paradise*: they that know whither they are going, cannot but with themselves gone, and say with our Saviour; but in another sense, *Arise, let us go hence.*

---

**T**Hrough how many dyings doe we come to our death? And how many deaths may we come to? Infinite are our waies out of this life, that have but

*Meditations. Part 1. 63*

one way into it : Our life is composed of nothing but death: for that we may live, other creatures dye ; againe, our childhood dyes and it is forgotten when we are grown up : Our youth dyes when we are men : Our manhood dyes when wee are aged ; at last our age dyes, and all dies , and we dye with it ; Every day dyes at night ; now if my life consist of *dayes* ; what do I else but dye *daily*.

---

**F**lavours is a thing to esteeme, but not to build on ; he that stands upon others leggs, knows not how soone they may faile him : Greatnesse is not eternall. I will never leane so hard upon any man, that if he breake he shall give me a fall.

The

**T**He things of this world are in a manner but apparitions, not so indeed : all our Pompe is but like the strowing of Boughs before our Saviour, taken up againe strait; our provision here is like that of the *Gebeonites*, apt to moulder, open to the thief, and the moath, to be corrupted and stole, we have waters, but like those of *Marah*, bitter; we have riches, but we have crosses; sweet meat, but sower sauce: they make a faire shew, but they last not; I may say of them as my Saviour did of *Israel*, *their goodnesse is but as a clond*, &c. I will use this world, but I will be in love with that better onely; why should I delight to be miserable?

This

THIS world is a region of  
*Ghosts*, or of dying men, if  
 not dead ; our life is but one  
 continued sicknesse, and we are  
 ever in a consumption, wasting:  
 we now accompany those to  
 the grave, whom shortly we must  
 keepe company with in the  
 Grave : Every man must have  
 his turne , and God knowes  
 whose turne is next ; it may be  
*thine*, it may be *mine*, and *mine*  
 before *thine*, God knowes ; thou  
 hast more *yeares* ( it may be )  
 and therefore as thou thinkest,  
 some strides before, I am no  
 lesse subject to *diseases*, and ther-  
 fore no whit behind ; these threa-  
 ten no lesse to me than age doth  
 to others : Every ache, every  
 stitch tolles the *bell* in mine eares,

D

for

for some have dyed of these ;  
 but every strong sicknesse *digs*  
 the *grave*, and says service over  
 me, and cryes *Dust to dust*, &c.  
 Since there is a time to dye, and  
 I know not the time. I will pro-  
 vide for it at all times : *Blessed is*  
*that servant whom when his Ma-*  
*ster comes he shall find watch-*  
*ing.*

**N**O man thinks he shall live  
*ever*, yet most men thinke  
 they shall not dye *yet*; otherwise,  
 they would dye *better*, and more  
 care for the heaven they shall  
 have, than the earth they must  
 part with ; this world will not  
 last alwaies.

**O**Ur life is but a day, it is  
 now noone : who knowes  
 how



how soone it shall be night? I have a great way to goe; and but little money to spend ( a little time I meane ) my care shall be to make it hould out.

---

**A**S we doe not gather, so we do not looke for grapes on thornes, or figges on thistles: such as the seed is, such will the fruit be, and such as the fruit is, so will the Harvest be, and one day ( if not now ) God will reward every man according to his workes, and ill shall be ill requited.

---

**S**inne and punishment are like the Shadow and the Body, never apart, like *Jacob* and *Esau*, they follow one at the heeles of another, Never sinne went unpunished,

punished, the end of all sin if it be not repentance, is hell: if I cannot have the first, to be innocent, I will labour for the second, to repent; next to the not committing of a fault, is the being sorry for it.

---

**T**HAT which we vsually say of men, is sometimes true of *Christians*, foule in the cradle, and faire in the saddle; an unhappy boy may make a good man; he that should have seen *Saul killing*, would little have thought ever to have heard him preaching; we may not judge of the future by the present.

---

**H**E runs farre that never turns. 'Tis not with *God*, as with men, to say I will forgive

*give it,* but I will ne're forget it; with Him finnes *repented of*, are as not done, as a broken bone well set is the faster ever after, *G O D* lookes not at what we have beene, but what we are. Repentance makes us friends with God, re-intailes us in the inheritance, and by, I know not, what strange *heavenly slight of hand,* doth what you would have it. If we would but downe on our knees and aske forgivenesse, all should be forgotten.

---

**O**Ur life is but awalk, we com hither but to take a turne or two, and away; and all our life we are going to our home, and we doe not live but travaile. Some gallop it over, others go a foote pace: The poore man

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 and we doe not live but travaile.  
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 a foote pace: The poore man

curseth the houre he was *born* while he *lives*, because he goes no *faster*; the rich worldling curseth the houre he was *borne*, when he comes to *dye*, because he can live no *longer*: It is alike ungodly to be *loth* to dye, because we are happy, and to *desire* to dye, because we are miserable; I have ill learned *Christ*, if I have not learn'd to be content.

---

**H**Umility is good to all, best to it selfe, I doe not heare it said, he that boasteth of his good workes, but he that confesseth his sins shall find mercy: The Publican, not the Pharisee, goes away justified. God never thinks well of him, that thinkes so of himselfe, and what he doth: they  
thar

that *scorne* to be humbled, cannot complaine to be *scorned*.

**A**LL men would come to heaven, but they doe not like the way, they like well of *Lazarus* in *Abrahams* bosome, but not at *Dives* doore, they love heaven well, but they would not pinch for it: Silly wretch, all the wealth in the world cannot buy thee into heaven, or out of thy punishment, and this thy glory shall adde to thy torment; that thou art now so *well*, shall one day be the *worse* for thee. I had rather wait for my happinesse than *smart* for it.

**G**od preacheth to us no lesse in His judgments than His word; when He strikes offenders,

He would warne the standers by, and beates some upon others backes; when I see another ship-wrack'd before mine eyes, it bids me looke well to my tacklings. Every man sees himselfe fall in his neighbour: Others harmes threaten me, and say with the *Apostle*, *What makes thee to differ from another?* Where the finnes are the same; *Oh God*, it is thy mercy that thy judgments are not.

---

**I**T is not an easie matter for men to believe that which they know, what ever they doe, where ever they are, they are seen: but because *God* is invisible, they thinke *they* are so too, and he sees *not*, because he is *not seen*: *God* is inclusively in no place, and yet



yet he is in every place, and heares and sees what is sayd and done; if we did but consider this, we would neither doe nor speake what we would not have seen and heard: Consideration would rye mens hands, and if they did but deliberate, they would not sinne.

---

**I**T is no lesse sinne to be overearnest in *purveying* for the Body, than over prodigall in *pampering* it: As well Saint Lukes foole as his glutton; Nabal as well as Balthazar is condemned of folly: and I heare Israel chid not for *eating* but for *laying* up their *Manna*. Make not haste to be rich, and make not waste of thy riches. I will neither *feare* poverty, nor *seeke* it.

D 5

Our

Our eye extends but to the out-side, the skin; the righteousnesse of the *Scribes* and *Pharisees* will quit any of the censure of men. He that fasts, prays, gives, goes for currant among us, I may not think him otherwise in his *heart*, that is not so in his *behaviour*, with us every man goes for what he seemes, we dare not pronounce any man a *Leper*, till we see the scabbe. It was the evidence our Saviour left us, by their fruit you shall know them. *Hypocrites* while they keepe their owne counsell, doe not onely grow among the wheat, but go for wheat. None but God, or a Prophet, God in a Prophet, could give *Gebezi* the lye, and see

see his sinne through his demerence; only he who knowes all things, knowes who are His, and shall one day gather the wheat into his Barne, but shall burne up the chaffe with unquenchable fire.

**T**O how many, under God, doe wee owe our selves for being; to the sheepe, the silke-worme, for food, rayment? when we are at our finest, we are but like *Esops Crow* in stolen feathers, and if every creature should claime his owne we must be glad of fig-leaves againe, or ashamed of our nakednesse: Why are we more proud of our *Embroyderies*, than our *Grandfirs* were of their *Aprons*? Since both are but borrowed;  
and

and what hast thou that thou hast not received? Now if thou hast received it, why dost thou glory as if thou hadst not received?

---

**G**OD made all the world for *man*, man for *himselfe*, other creatures to serve themselves and *us*, us to praise and give thanks to *Him*; and He who prepar'd a dwelling for us on earth, is gone to prepare a place for us in heaven: let us take heed lest by our disobedience we lose our *second Paradise*, as our Fathers did their first.

---

**T**HE Covetous man hath his eyes in his feet, ever poring on the earth, all his care is, to lay  
up.

*Meditations.* Part 1. 77

up for many yeares; like *spiders*, men spend their bowels to catch *flies*, trifles: toyle and sweat, and all that they may leave a little behinde them when they dye: if they have but somewhat to leave *behinde them*, tis no matter whether they have any thing to carry *with them*. All are for the present, *is it not good if there be peace in my dayes?* He that truly remembers what he hath lost, cannot be so delighted with what he hath; then only mayst thou say to thy Soule, Take thy rest, when thou hast wealth laid up, not for *many yeares* but for ever.

---

**I** usually see Parents most affect those Children, that most resemble them; I am sure it is

so.

so with God, they are best liked  
that are most like him, nothing  
shall ever be able to *seperate*  
Christ from him, that will not  
*be separte from Christ.*

---

**I**T is with the soule as with the  
graine: that which we sow  
pure wheate, comes up with  
chaffe and straw: there is no  
fruit but hath its core, its ker-  
nell, its stone: in vaine doe we  
thinke, while we live here, to be  
at our best. It is not look'd we  
should be *Angels* upon earth:  
the best have their faults: hap-  
py is he that hath least and few-  
est: our prayer must be, *Lord*  
*keepe us from presumptuous sin:*  
for finnes of infirmity like *Ill*  
weeds, grow apace; *Tears* there  
will be, well is it with us if we  
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be not overgrown with thornes  
and bryars, *surfetting and drunken-  
kenesse, &c. and the Day of the  
Lord come upon us unawares.*

**A**T usuall things we lesse ad-  
mire; while *Moses* doth on-  
ly what the *Magicians* can, he  
is slighted; men are taken with  
something that is not ordinary.  
All *Samaria* will runne out to  
see a man that can tell them all  
that ever they did; and I doubt  
whether the *Apostles* drew not  
more after their miracles than  
their doctrine, when they begin  
to heale and cast out *Diuels*  
once, *Simon Magus* will be one  
too; I will admire God for His  
power: but I will love Him  
only for himselfe.

**T**WO things our Saviour commends to us from His other creatures, *Wisedome* and *Innocency*, from the *Serpent* and the *Dove* : The wisedome of the one may stand with the innocency of the other ; nay, it cannot well stand without it : Innocency without Discretion will make us too forward with *Peter*, and wrong our selves : Againe, Wisedome without Innocency will make us unjust stewards, and wrong our Master : both doe well, and onely both doe well.

**T**He poore man is *Gods* lottery : cast in earth, and ye shall draw heaven ; cast in a mite, and ye shall draw without measure :  
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*Meditations.* Part 1. 81

for God returns not tenne in the hundred, but a hundred for ten. I will be an Uſerer only to God.

---

*Give, and it ſhall be given to you:* He that commands the one, promiſes the other. Almes never made their owner a bankrupt; Charity is not ſo ill a ſervant, as to leave the maſter a begger. That *cuſe* and *meale* ſhall never waſte, that the *Prophet* hath a Cake of.

---

**I**T is an eaſie matter not to deſire that which we have not; to complaine when we have no cauſe, ſcarce ſpeaks us *men*, much leſſe *Chriſtians*, but when all failes to ſtand our ground, and looke to heaven for a handfull  
of

of supply, speakes our faith: At a *Lyons denne*, or a fiery furnace, not to turne tayle, is a commendation worthy a *Prophet*. It is no honour to overcome, when it is no danger to fight. Adversity best speakes a Christian in prosperity, it is as easie a matter to finde friends, as not to need them, but when we have nothing left, not to leave God, nor so much as whimper, but chide downe our distrust with a *Deus providebit*: My Sonne, God will provide, tryes our temper. Then is our valour commendable, when we can endure to be *Jobs*.

**W**hen our *Saviour* would put to silence the *distrusters* of his time, He points them

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them to the Lillies and the Crowes : the Lillies of the field, not of the garden, which are digg'd and dung'd ; but of the field, which have no gardiner, but the Sunne ; no watering-pots but the Clouds, and your heavenly Father (saies He) clothes these : Doth my Father provide for others, and will hee see me goe naked ? What will He thinke too much for His Sons, that is so bountifull to strangers ? How will He cloath them, that so clothes the grasse ? If *Salomon* in all his royaltie was not arrayed like one of these ; the Sunne in all his height, shall not shine like one of us ; when He shall have chang'd our vile bodies, that they may be like unto His glorious body.

Di-

**D**istrust is a sinne, which custome hath almost made commendable. Every man laies up Manna for to morrow, forgetting that if that be not worms, they themselves may be so. As if there were no *heaven* but *pleasure* and *abundance* : no other *hell*, but *affliction* and *want*; if their purse grow light, their heart growes heavy, their mirth ends with their store, and they thinke no man can say to his soule, *Take thy ease*, that hath not wealth laid up for many yeares : but we are not yet what we *should be*, if we cannot be content to be what we *are*, what ever it be. Beggars must not be chusers; 'Tis not for us to teach God which way He shall bring us unto

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*Meditations.* Part 1. 85

unto heaven, let us thanke Him  
that we come thither any way,  
and if He will have us suffer  
before we shall raigne, downe on  
our knees, kisse the rod, and not a  
word, not a sob.

---

**V**Here-ever God is, there  
are these two, *increase*  
and *multiply*; *Abraham* and *Lot*  
cannot dwell together, while  
they dwell with him; and I see  
*Israel* once too bigge for *Goshen*,  
that is now too little for *Beth-*  
*lem*; give a man God, and  
throw him into the Sea, with  
*Israel*, *Fonah*, and he sinkes not;  
needs must he swim that is held  
up by the chin.

---

**I**N apparell we are not to re-  
spect meerly necessity, but  
decency.

decency, God never meant Religion should make men frowns, or *Steicks*, as if a man could not weare good cloathes, and goe to heaven; or a Christian were ever bound in conscience to be out of fashion: we are not tyed to wander, or to weare sheep-skinnes, or goat-skinnes, because the *Apostle* tels us some did, *some of whom the world was not worthy*, God meant that those holy men should be patternes of piety, not of fashions. I will never be niggardly of another mans purse, deny my selfe that which God hath not.

There may be pride in the meanest things in the world; no lesse the *Cynick* of his tub, than *Alexander* of all the world besides:

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besides: *Sack-cloth* and *Ashes* in the same bill, with *purple* and fine linnen, both condemn'd of pride; to fast, and to fare deliciously, is strange, but true; and so much worse is that pride than this, by how much it hath a better face; *small drinke* and *Camels haire* goes away *Sainted*, though but counterfeited, when *open pride* is cryed downe of all hands: and of the two, the least suspected is the more intollerable, I am sure the more incurable. A knowne disease is every mans cure, which when it lyes hid, is never medled with: There is lesse hope of an *Hypocrite*, than an *Atheist*.

---

**A**fflictions are Gods mould in which He casts his Children,

dren, *spare the rod and spill the childe*, is as true in grace as nature. God receiveth no Sonne whom Hee chastiseth not, but 'tis with a gentle hand, He leaves no marks behind, and He hath soone throwne away his rod, if with unfained resolution you will doe so no more. God though he beat many of His Children till they cry, yet He never beats any for crying.

---

**T**Here is a double life in man, and must be a double nourishment, men live as if there were no more to be done, but *feed* and be *warm*; food and rayment are the main businessses of the World: 'Tis true, wealth and friends, and health, are things to thanke God for, but better de-



desires better becomes Christi-  
ans, the Christian man *lives*  
*not by bread onely, &c.* Meate  
for the belly, and the belly for  
meate, but God shall destroy  
both it and them; every good  
mans meate and drinke is to doe  
*the will of Him that sent him.*

**G**OD hath given us this ayre  
to breath in, it doth not  
give, but *continue life*; 'tis the  
*meanes* of living, not the *Author*  
of life; God gives it us to use,  
not to serve. How many make  
this world their God, and serve  
it: and God (as it were) but their  
World to make use of? I will  
never be a servant to my *slave*.

**G**OD though he be ever the  
same in Himselfe, He is not

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alwayes so in us, though He  
 love those whom He doth love  
 unto the end, yet not without  
 Intermission. Men commonly  
 never know the benefit of a  
 thing, but by the absence of it;  
 we could not so well esteeme of  
 health, if it pleased not God we  
 were sometimes sicke: The long  
 absence of a desired friend makes  
 him more welcome at his re-  
 turne; thus Christ is pleas'd  
 sometime to withdraw His pre-  
 sence, that with more earnest-  
 nesse we might be drawn to  
 seeke Him: Tell me, *Oh thou*  
*whom my soule loveth, where thou*  
*feedest? &c.*

**A**S when many eyes are fixed  
 upon one picture, every  
 one thinks the eyes of the pi-  
 cture

cture to be *fixed* on him: so with our soules, all looke together at God, but every one must appropriate Him to himselfe. To know that God is the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, is but a weake assurance that He will provide for me, unlesse also He be my God; our faith, as our charity, must begin at home, and say, *My Lord, and my God.*

**O**ur Saviour doth not say, do unto others as others do unto you; but as you would have others do unto you. If thou wouldest have thy neighbour doe thee right, do so to him, though he have done thee wrong, *Lex Salicis* was never a good *Christian Law*; If I for-

give not, I shall not be forgiven.

---

**A**S he cannot *rise againe* the resurrection of the body, that doth not first dye the death of the body, no more can he be *born* the birth of the soule, that doth not first dye the death of sinne. It is necessary that he which will be borne twice should *dye once* while he lives, and he that will once rise the resurrection of life, should *dye twice*. That I may live ever, I will dye daily.

---

**T**HAT two contraries cannot consist in the same subject, is as good *Divinity*, as it is *Philosophy*; Good and evill are like Fire and Water, ever contending

ding till the one be conquered ;  
either my finnes and I must part,  
or God and I : I cannot be at  
once Gods *Church*, and the di-  
vels *Chapel*.

**I**T is the fault of a great many,  
if God *beare* with them in  
their finnes, they thinke he *coun-*  
*tenances* them : if they be not  
presently stricken dead with *Vx-*  
*Zab*, they goe on ; when they  
smart not, they believe not, and  
he is not fear'd till felt. Sick-  
nesse is not thought of till death,  
nor that till hell. Forgetting that  
the long sufferance of God  
should lead them to repentance ;  
he forbears us that he might  
forgive us ; shall I sinne because  
grace abounds ? *God forbid.*

**G**OD, as he is infinite in Mercy, so is He in justice; and as His mercy extends to thousands in them that love him, so doe his judgements to many generations of them that hate Him. That He is long in *coming* is no argument that He will *not come*, forbearance is no acquittance: the longer our time, the greater our account, if we have liv'd long, and liv'd not well; of young Saints prove old Divels, we had beene better have gone to *heaven* young, than to have lived to these yeares to goe to *hell*; miserable is that mans case, whose latter end is worse than his beginning.

**T**He relation betweene sin-  
ning and falling is so neere;  
that they are us'd promiscu-  
ously the one for the other.  
Now it is a hard matter to fall  
without *hurt*, and once down,  
it is not an easie matter to rise  
without *helpe*: Where it is so  
dangerous to fall, and so hard to  
rise; if we love our selves, we  
will look to our footing.

**M**ost men feare to heare ill,  
that feare not to doe ill;  
the arrantest hypocrite in the  
world would not be thought so,  
he would not be censur'd for  
sinne, that feares not to be dam-  
ned for it, and is afraid of hol-  
ding up his hand to the barre,  
that is not afraid of standing at

the *Tribunall seat of God*. All the care is how to sleep in a whole skin, not so much to *live well*, as to *dye safe*; keep without the compasse of the Law, though they come within the reach of hell. If this be not to feare men more than God, I know not what is.

**I** Should wonder many times to see sinne so smugge, to heare a *Judas* at his haile Master and kisses; did I not remember of what Sire they come, the *Devill*: and that he can still *personate* that goodnesse he once had. He would be more shunn'd, if hee could not be mistaken, that is not suspected in a disguise; where the adversary is so subtile, they had need be *wise as Serpents*,



*Serpents*, that would be *innocent*  
as *Doves*.

**C**harity so forgives offences,  
that it is ready, not only to  
pardon the offender, but to doe  
for him, and thinkes it selfe not  
innocent that it *starves* not its  
enemy, while it *sees* him *starve*.  
What little difference is there in  
Religion betweene *not saving*  
and *killing*? we are not com-  
mended that we requite not evill  
with the like. We have not  
forgiven injuries if we doe on-  
ly not revenge them, if wrongs  
tye our hands from doing good  
where we ought, and may,  
they prove *sinnes* to us, that  
were but crosses; and we wrong  
our selves more by not *doing*,  
than by *suffering*: and God shall

98 Spare-houres of

so forgive us our trespasses: For  
with what measure I mete unto  
others, it shall be measured unto  
me againe,

---

**G**OD deales by us as Hee  
would have us deale by a-  
thers, and we must doe by others,  
as we would have them doe by  
us, and all of us deale one with  
another, as we would have God  
deale with all of us. As I can-  
not love God and hate my bro-  
ther, so can I not be loved of  
God. How justly is the fire of  
Envy punished with the fire of  
hell?

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**I**T cost God more to redeeme  
the world, than to make it:  
He that made me with a word  
speaking, when he redeemed  
me,

me, spake, and wept, and bled,  
and dyed to doe it: what can  
thinke too much to endure for  
his sake, that was made a curse  
for mine.

**I**T is with us here as with Go-  
deons fleece; one while the  
ground is wet, and the fleece is  
dry; another while the fleece  
is wet, and the ground is dry.  
Sometime we have Raine, and  
Faie Weather would doe bet-  
ter; anon it is Faie, and Raine  
would be welcome: And it  
fars with our bodies, as with  
our estates; now happily we have  
health, and want meanes, then  
again we have other things, and  
want health; all our delight  
here is like our selves fading;  
and many times with *Balthazar*.

we are fetch'd off in the midst of our jollity : Nothing here but ebbing and flowing, tumult and alteration ; in heaven only shall we rest from our labours : now if we love our *ease*, why doe we so love our *lives* ?

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**T**He good man takes his God as he doth his wife, for richer, for poorer, in sicknesse and in health : we may not alwayes judge of Gods *favour* by His *bounty*. I am but a novice in Religion, if I thinke I cannot be Gods sonne, and miserable.

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**C**ommonly those men are hottest in the pursuit of honour, that least deserve it; While deservednesse sits still, and bides his leysure that gives and takes  
where

where he list, and when, and how, and to whom; and at last is importun'd to the place, not for the good he shall receive, but for that he may doe: he will not be great upon all termes, but will rather endure *poverty*, than part with his *honesty*, and not sell his soule to buy a purchase? *What will it profit a man to gaine the World, and lose his soule?*

**C***hrist* is in us, as the soule is in the body, he *gives* life; we are in *Christ*, as the braunches in the Vine, whence we *receive* life. Let our care be to offer up our selves living sacrifices to him, of whom we live and move: 'Tis all he requires, an egge of his owne *Bird*, some mi-

minutes of that time which he hath given us. What can I doe lesse: one good turne requires another, if I love not those that love me, I come short of Infidels.

**S**elf-conceitednesse is the sinne in fashion: 'Tis a hard matter not to thinke well of our selves; I am not behind the least of the *Apostles* (ye know the *Voyce*) and if he had not been *buffeted*, he had been *exalted* above measure, and carryed higher in *conceit*, than he was before in his *extasie*: he that well remembers from what he once fell, cannot but be ashamed of what he is, and fall yet lower: *Oh Lord, I am lesse than the least of thy mercies.*

**M**Alice never wants a mark.  
He who hath *nothing*, hath  
*something* to be envied for,  
and if nothing else, he is envied  
for this, that he is content with  
his *nothing*. It is hard to be  
prosperous, and beloved at once.  
Those that will be great, shall  
be envied; it is hard but safe, to  
be contented with a little: but  
if I cannot avoid ill tongues, my  
care shall be not to deserve them;  
and then let *Schmei* curse.

**I**Seldome see fine but in a  
religious tire. Nay but I re-  
serv'd them for sacrifice, was  
Sauls to Samuel: for sacrifice  
not for prey. Goodnesse is the  
best disguise of evil, either seems  
what thou art, or be what thou  
seemest:

104 Spare-houres of  
seemest: God is not mocked.

---

**T**Heir sinne is more unpardonable that sin of purpose: malice leaves the owner as without excuse, so without hope; Sins of ignorance excuse *a tanto*, save some blows. I may and doe sin daily against my will, I will not against my knowledge.

---

**W**hat more glorious Master than God? What better Mother than the Church? How glorious is that calling that at once serves such a Master, and such a Mother? As it is our glory to *serve* them, so it must be our glory to doe them good *service*. God in us sets the world copies of piety, and we must live to others no lesse than  
preach:



preach: As we are more eye,  
so we are more *look'd at*, *mores*  
in others eyes are *beams* in ours:  
many things are lawfull that are  
not expedient, and some things  
are expedient in respect of the  
*person*; that are scandalous  
meerly for the *chaire*; that  
which is reproveable in another,  
is in us a reproach: seeing it is  
so, what manner of men ought  
we to be?

**P**ROMOTIONS are neither from  
the East, nor from the West,  
but from God: He that hath  
them and not of his gift, hath  
them with a vengeance; who  
would not rather wish to want,  
than to be great so?

There

There was never any that was not ambitious : every man is borne a *Corah*, only some more superlative then other. But of all men, I most wonder at those that are ambitious only to be talk'd of ; and since they cannot be notable, they would be notorious, and with *Cain* be mark'd, though for murderers. Whether I know much, or am known of many, it matters not, onely this I will care for, that God may not say to me in the last day, I know thee not.

Pride is good to none, worse to it self : when *Adam* would better his knowledge, he lost his dwelling in Paradise ; and when those builders of *Babel* would

men

that mend their dwelling, they lost  
every their knowledge. The rich of  
some being great, potent, or pointed  
ther. at, how many hath it undone?  
onder I will never care to be, or to  
only know, that which I know shall  
since repent me: what commendati-  
they ons is it to have beene some-  
with body?

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**T**He tongue is the only be-  
trayer of the minde: the  
foole, while he is silent, is not  
discovered. I will not be more  
thirsty of any thing, then of my  
speech; I had rather be *thought*  
to know a little, then be *known*  
to know nothing.

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**T**Here is but one thing a Chri-  
stian need desire of God,  
that's a clean heart: *Create a*  
*new*

*new heart, &c.* There is but this one thing that God desires of a *Christian*, his heart: *My sonne, give me thy heart*; and this I will only desire to *have*, that I may *give*. *A broken and a contrite heart, oh God, thou wilt not despise.*

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**T**HE *Kings daughter* is all glorious within, but yet her rayment too is of wrought gold; our outside, our life must tell the world what we are within. If our lives doe not answer our profession, we are Pharisees, we say, and doe not.

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**I**T is a common fault to forget what we have been, when we are changed for the better; how many have been resolved for  
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*Meditations.* Part 1. 109

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Heaven in their sicknesse, that  
in their whole skinne have dis-  
claim'd it, and requited the reco-  
very of the body, with a relapse  
of the soule. To receive good  
at the hands of the *Lord*, and not  
evill, is unreasonable to expect;  
but to receive good at the hands  
of the *Lord*, and returne evill,  
is wicked, and not to be endu-  
red. I will never pray more  
heartily to God for a blessing,  
then for grace to manage it;  
wherefore should I be blessed to  
my cost?

**W**ith God all things are not  
only alike possible, but ea-  
sie, and he can as well of *stones*,  
make *Abraham children*, as of  
*Fewes*. I will never despaire  
of him that can doe all things;  
I

I cannot be so infinitely sinfull,  
as God is mercifull. *Oh God,*  
*if thou wilt, when thou wilt, thou*  
*canst make me whole;* why should  
I give my selfe over, where my  
*Physician* doth not?

**W**Orkes without faith, are  
like a suit of cloathes  
without a body, empty: Faith  
without works, is a body with-  
out cloathes, no warmth, want  
heat: workes without faith, are  
not good works, and faith with-  
out good works, is as good as no  
faith, but a dead faith. Therefore  
only are they themselves, when  
they are together; what God  
hath joynd, let no man put  
sunder.

full,  
 God,  
 thou  
 could  
 e my  
 are  
 ates  
 Faith  
 with-  
 wan  
 h, are  
 with-  
 as no  
 Ther  
 when  
 God  
 put a  
 Our

Our actions are never pleas-  
 ing to God, when our light  
 doth not shine before men; Let  
 your light so shine before men,  
 that they may see your good works,  
 and glorifie your Father which is  
 in Heaven: that your Father  
 which is in Heaven may one day  
 glorifie you.

With men, confesse, and suf-  
 fer, is good justice; but  
 with God, the contrary; to con-  
 fesse our finnes, is the next way  
 to be forgiven them; that soule  
 is past hope that lyes spechelesse  
 howe ever pray; O Lord open  
 thine my lips, and my mouth shall  
 shew forth thy praise, and my own  
 finnes.

Pray

**P**RAY for them that curse you, doe good to them that, &c, is *durus sermo*, a hard saying, and against the haire; 'tis not so easie a matter to forget an ill turne, as to doe one, yet this must be, if we will be *Christians*; he that will not be in charity, shall never be in heaven. Why should I doe my selfe a shrewd turne, because another would?

**I**T was the Devill that first made us enemies to God, and it is still he that makes us enemies to one another; it is not for nothing (I have thought) that he is painted with a cloven foot, he loves *divisions* so well; and there is no greater argument of a Devill incarnate, then a malicious heart: say what thou wilt



wilt, but I will never beleeveth thee  
against Scripture, that thou lo-  
vest God whom thou hast not  
seene, that lovest not thy bro-  
ther whom thou hast seene; if  
we love him, we will love one  
another.

**I**F we will be *Christs* Disci-  
ples, we must leave all, but  
'tis not all, we must take up our  
crosse too; be ready to take it  
up, not of our selves, but if it  
be laid upon us, we must suffer  
*willingly* for *Christs* sake; we must  
not suffer wilfully, or throw our  
selves into the fire. He that bids  
us *suffer*, bids us *flye*, *If they per-  
secute you in one City, flye, &c.*  
It is our commendation to en-  
dure the stroake, or the faggot,  
it is not to seeke it; when zeal

runs without discretion, warrant, it commonly makes more haste, then good speed; Christ would have us innocent, but wise too; Serpents, as well as Doves; lay downe our lives for his sake, but not sling them downe; we must neither goe like *beares* to the stake, nor like *mad-men*; neither runne *to* our martyrdom, or from it: Pray with our Saviour, if it be possible, to misse the cup, or but to kisse it, but still not my will, but thy will; we must submit all to *God*, and think that fittest for us, which he thinks so.

---

**T**Hat which I heare from *David*, I would heare from every good man, *Thy word is a Lanthorne to my feet, &c.* To his

his feet, not to his eies alone, if we use the word of God only to gaze on, and see fine stories; to discourse by, not live by it, wants his use, and we want our goodness, and shall want our glory: knowledge without practice adds to our punishment, together with our sin. How many Pharisees have sate in *Moses* Chair, that shall never sit in *Abrahams* bosome, only for this, because they knew, and did not.

---

**V**Orkes of piety must never goe without humility; he that prayes, and is not humbled, like the *Pharisee* in the Parable, goes away worse then he came. When thou prayest, thou askest blessing, and doe it on thy knees; if to your earth-

ly Father, how much more to your heavenly : men have inverted the course now, they *drinke* their health upon their knees, and *pray* for their health upon their tailes : God shall answer such men according to their manners, proudly. Why should God stoop to their wants, that stoop not to their owne ? wee cannot be too humble when we are to speake to that Majestie, whom we cannot see, and live, and whom we shall one day see, and live, to our cost, if we be not humbled ; thank God thou hast knees to bow, how many would, that have not ? Why shouldest thou bend, and cringe, and bow, to thy father, or thy friend, or thy betters, and not to thy God ?

Prayer

**P**Rayer is the *Jacobs* ladder of the soul, whereon it goes up and down to God, and conferres with Him; in our prayers we *blesse* Him, and by our prayers we *blesse* our selves: there is no part of Gods worship more acceptable, or more profitable, then this of prayer, and none more slighted, men come to prayer, as a thing indifferent; wilfull negligence in leaving it undone, and coldnesse in doing of it, are the sin almost of who not? only, *Oh Lord, doe thou be mercifull to the neglect of thy people.*

---

**T**Here are many services, and many Masters, and yet no man can serve two Masters, that is, two of a contrary disposition;

for there is the world, the flesh,  
and the devil, and yee may serve  
all these at once, nay, ye cannot  
serve one, and not all : the glut-  
ton, he serves his belly, and with  
*Esau*, sels his birth-right, his  
blessing, for pottage : the drun-  
kard, he serves I know not well  
what, whether the drinke, or the  
company, or his appetite, or all,  
but in stead of quenching his  
thirst, drownes his soule : the  
envious man, and the furious  
man, are alike in this, both serve  
the passion, only here they differ,  
the envious man with *Sampson*,  
will braine *himselfe*, so hee  
may braine *others* ; the furious  
man braines others so long, till  
at length he be brained himselfe :  
the usurer, he serves his gold :  
the adulterer, he serves his lust :  
but

but all serve one chief Lord, one Master, the Devill, and shall all receive the same Wages, *which is the wages of all sinne, death :* Why should God pay them for their paines, that goe not of His errands :

( \* \* )  
\*

But all have one chief Lord, one  
 Master, the Devil, and shall all  
 receive the same wages, which  
 is the wages of sin, death.  
 Why should God pay them for  
 their sinnes, that yet not  
 of his commandment.





*Hora Succisivæ,*  
O R,  
SPARE-HOVR ES  
O F  
*Meditations ;*  
UPON OUR DUTY  
To { GOD,  
Others,  
Our selves.

---

The Second Part.

*The Sixth Edition, corrected  
and much enlarged,*

By J O S. H E N S H A W,  
D. of Divinitie.

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L O N D O N,

Printed by G. D. and sold by  
*John Sweeting*, at the Angel  
in Popes-head Alley, 1650.

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THE

OF

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OF

UPON THE DUTY

OF

OF

OF

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OF

OF

OF

\*\*\*\*\*  
To the Right Reverend Father  
in God, and Right Honourable,

WILLIAM,  
Lord Bishop of London, one of  
his Majesties most Honoura-  
ble Privy Councell.

Right Reverend, and my Ho-  
noured LORD,

**T**H E world is full of  
bookes, he knowes no-  
thing, that doth not  
know in print; com-  
plaine, but adde to the number, yet  
I am perswaded, if men would but  
know their last, there would be  
lesse done, or lesse adoe; I censure  
no mans indeavours. I cannot  
but condemne those ultracrepid-  
tasts,

## The Epistle

tales, that with Festus will teach  
Saint Paul Divinity : I desire  
to keep my penne to my plough ;  
only something, duty enjoynes me,  
great things my owne immaturity  
forbids me, such as I have, I have  
provided : Ingratitude, of all is  
the worst look'd sinne, verball  
thankfulnesse little differs from  
ingratitude, such is mine faine to  
be : Bookes are but words, but  
many times that is accepted, where  
we like, which from others would  
be counted cheape : Your Lord-  
ships fa-vour makes me thus bold  
to put these Ludicra, trifle-houres  
to that view which is not us'd to  
trifles : I have been late, and long  
sick; some of my sick thoughts (be-  
ing now wel) I am bold to present;  
that they are worse then is wish'd,  
or look'd for, is not want of respect,  
but

## Dedicatory.

but skill. The matter is almost as divers as the pages, nugæ miscellanæ, of Directions, Instructions, Resolutions; what we should do, what we should be; in all which I desire only to shew my self to your Lordship, not to the world; a testate of my duty, not of my proficiency; what I doe owe, not what I could doe; my pen, as my knowledge, may lagge behind with the last, my prayers shall vye with the formost for your Lordships fruition of all happinesse here, and of eternall happinesse hereafter.

Your Lordships in all humble  
duty to be commanded,

Jos. Henshaw.

Spare





SPARE  
HOURS  
OF  
Meditations.

*The Second Part.*

**B**lessed are the *poore*, for  
theirs is the *kingdome*  
of *Heaven*: How are  
they *poore* that have  
a *Kingdome*? or what *Kingdome*  
is *wealthy*, if not that of *Heaven*?  
or why complain'st thou of that  
*poverty*, that *Saints* thee? that  
is a happy soule that makes *even*  
with *God* every *night*; and every  
*morne*, begins the *World* *anew*.

God.

**G**OD is *love*, and he that loveth, is borne of God, and God loveth him, so there is no love lost; by this are we known to be Gods Sonnes, and Christs Disciples, if we love one another: I may love others for other respects; my *enemies*, that they may be good to me, or my friends, because they are so: but *God* I will love, because I *will* love Him, and because he is to be *beloved*.

**W**Hen I at first look out into the world, and see many men, (and those none of the best) in better case, I thinke my selfe forgotten, and wish for more: but when I remember my *account*, I feare I have too *much*, and forget those wishes;  
it



*Meditations.* Part 2. 129

it may be if I had more *wealth*,  
I should be more *riotous*: *out-*  
*ward* losses are sometimes *gain-*  
*full*; and it is *good* for us that we  
are *afflicted*, it would be *worse*  
with us, if it were not some-  
times thus bad; many, if they  
were not kept short of *these*,  
would come short of *Heaven*:  
He *knowes* us that *keeps* us, and  
if he will have us *Lazar's*, and  
not *Dive's*, bring us to Heaven  
rather that way then another,  
His will be done; let Him give  
my goods to the poore, and my  
body to be burn'd, and bring  
me to *Heaven*, though in a *fiery*  
*Chariot*; I cannot complaine of  
the *foulnessse* of that way that car-  
ries me to *God*.

Things

Things which we come easily by, we easily part with; lightly *come*, lightly *goe*; true friendship, as it is hard to *finde*, so it is hardly *lost*, and therefore hardly *lost*, because hard to *finde*: I will put up many *injuries*, before I put off one *friend*; *small* faults I will *swallow*, others I will wink at; and if he will not be my other selfe, I will be his, and change my *nature*, before my *friend*: *friends*, like *stones*, get nothing by rolling.

**V**Ve are content with a *little*, when we are by our *selves*; who puts on *scarlet*, and resolves not to be seen? or is serv'd in *plate*, when there is none to take *witnesse* of it? Nature, if it would but be *private*,

*vate*, it would not be so *costly*; most men are therefore *covetous*, because they are *ambitious*, and love the stage; and desire to *have* much, that they may have much to *shew*; and set their *land* upon their *cup-boards*: I think they would shew more of their wit, if they shewed lesse of their substance, they doe not so much shew that to their guests, as themselves, and are admir'd at, not for the abundance of these, but the want of the other.

---

**P***Ride* and *Uncharitableness* are finnes in *fashion*, and the *one* the cause of the *other*; many think they should want for their *pride*, if they should but be *charitable*; I have often wondred, and grieved, to see a *rich porch*, and a  
*poor*

poore Christians wals cloath'd, and men goe naked. Say what thou wilt, but I am sure with the Apostle, That he cannot love God whom he hath not seene, that loves not his brethren whom hee hath seene, and can endure to see miserable.

**M**Any are therefore friends to others, that they may befriend themselves: and like leaves in winter, fall from the trees when they begin to wither, and with Saint Peter, know not the man. How many doe wee nick-name, friends at large, that prove but strangers at a pinch; that will be your servants in a complement, and not know you in a businessse? I will not desire of God not to have friends, but not

not *such* friends, or not to need them.

**V**Ve owe more to God for *redeeming* us, than for *making* us; His *Word* made us: but when he came to *redeem* us, that *Word* must be made *flesh*, & that *flesh* must *suffer*: in our *creation* He gave us our *selves*; but in our *redemption* Hee gave us *Himselfe*: and by giving *Himselfe* for us, gave us our *selves* againe that were lost; so that we owe our *selves*, and all that we have, twice *told*: and now what shall we give unto thee, O thou *Preserver of men*, for our *selves* thus *given* and *restored*? If wee could give our *selves* a *thousand* times over, yet what are we to God? and yet if we doe give our  
selves

selves to Him and His service, such as wee are, and such as wee can, He accepts it, and will reward it. I will never grudge God His *owne*. I have nothing that is not His; and if I give it to Him, He will restore it againe with interest, never any man was a loser by God.

THE best ornament of the *body* is the *minde*, and the best ornament of the mind is *honesty*; I will care rather how to live *well*, than how to goe *fine*. I may have an ill *garment*, and come to *Heaven*; I cannot, and have an ill *soule*. He who *first* bids us cast our care upon *Him*, did not so mean, as if we should take *no care our selves*; it wil not come to our share, to sit still and cry,

cry, God help us : Solomon hath read his fortune, that will not work in summer, therefore shall he starve in Winter : It was the destiny sinne brought upon the world, In the sweat of thy browes thou shalt eat thy meate, and thank God we can have it so : Hee that made us without our selves, will not keepe us without our selves ; it is mercy enough for us, that we eat with swea-ting. I will never thinke much of my pains, where it is rewarded with a blessing.

**I**F an Asse doe but speak once in a world, as Balaams did ; a beast have any part of a man in him, we wonder, and justly ; but let a man have every part of a beast, goe upon all foure, and wallow

wallow with the *drunkard*, or lose his speech together with his legges, 'tis ne're talk'd of. It is the property of a man to speak, as of a beast not to speak: why doe we wonder to heare a *beast speake*, and not wonder to heare a *man not able to speak*? or how justly doth he *want* the blessing, that cannot *aske*?

**I**T was our Saviours to his Disciples, *Behold, I send you as sheepe in the midst of Wolves*; blessed Saviour, didst thou not care for thy Disciples? or if thou didst, why are they not rather sent, as *Lions* in the midst of *sheepe*, than as *sheepe* in the midst of *Wolves*? Even because he *loved* them, therefore he so sent them, that out of the  
wolvew  
Lions



*Lyons* mouth they might come forth more glorious; as there shall be ever some *poore* to exercise our *charity*, so there shall be some *wicked* to exercise our *patience*; some *bulls* of *Basan* to *compasse*, &c. Where the enemies are so strong, and so many, they had need be wise as *serpents*, that will be innocent as *doves*.

**D**Esperately *wicked* is that of some, *if I shall be sav'd, I shall be sav'd*: as if *Heaven* would come *unlook'd* for, and they should be *sav'd*, whether they *would* or *no*. God never did, nor will save any man in spite of his teeth, or against his will; as we cannot keepe body and soule together without

G swea-

sweating ; no more can we bring our *soule* and *God* together with sitting still ; never any got *wealth*, by barely *wishing* for it, and as few come to *Heaven*, by meerly *desiring* it. There's a *race* to be runne, and a *battaile* to be fought ; and as well in *religion* as in any thing, we must *work* for our living.

---

**I**T is appointed to *all men*, once to *dye* : death is a punishment of sinne, not sinne it selfe ; yet sure it is the *height* of punishment when it is *sudden* ; I doe not desire, *not* to dye at all, but not all at *once*. I know I *must* dye, and I *thinke* of my death, yet is it not *alwayes* in my *thoughts* ; the *best* of us all may be taken *napping*. I will ever pray

pray God when he doth fell me, not to doe it at a *blow*, that I may see my selfe falling, and *bethinke* me in the fall; and thus it is a comfortable thing to *fall* into the hands of the living God.

**H**E that *knowes* his Masters will, and *doth it not*, shall be beaten with *many* stripes; and yet I cannot say, whether shall be worse beaten, he that *may* know it, and *will not*, or he that *doth know* it, and *doth it not*; the one finnes against his *knowledge*, the other finnes because he *will not* know, and shall one day not be knowne.

**G**OD made this world not barely to *looke on*, but to *contemplate on*, and of Him in

it : here the Christian and the Philosopher part, *they* are led by *reason*, we by *faith* : they *argue*, we *believe* : they enquire the *manner*, how all were made, the *Christian*, *why* : He is not curious in the *manner*, but looks at the *end*, for the *glory* of *God*, and the *way* to our glory : and useth them not for *spectacles*, but *motives*, to the glorifying of him of whom he hath them ; and if we enjoy these as we should, we shall one day enjoy him from whom we enjoy them.

---

**T**HIS World is oft compar'd  
unto a sea, our life is the ship,  
we are the passengers, the grave  
is the common haven, Heaven  
is the shore ; and well is the  
grave commonly compar'd un-  
to

to a *haven*, for there we unload ;  
the things of this world are nei-  
ther *borne* with us, nor doe *dye*  
with us : we goe out of this  
world as we came into it, naked:  
why are we so covetous of those  
things, which are so hard to *get*,  
and so certaine to be *lost* ? If I  
enjoy them *all*, I shall not enjoy  
them *long*: or if I enjoy but *some*,  
I shall shortly have *use* of *none*.  
I will comfort my selfe against  
the *want* of them, with the assu-  
rance that I shall one day not  
have need of them.

**V** Ho can but once looke  
back upon his *creation*,  
and dares distrust God for his  
*preservation* ? whether is it ea-  
sier to *give*, or to *continue* life :  
to *keepe* thee, or to *make* thee ?

If He have given thee the *greater*, why dost thou distrust Him for the *lesse*? Or if thou distrust Him for *earth*, how will you take His word for *Heaven*? Oh *God*, they have forgot of whom they *live*, that distrust thee for their *life*.

---

**T**His life is a *race*, and we doe not *live* but *travell*; but we have *another* race beside this, of our *soule* as well as of our *body*; since *both* must be runne, and the one will not tarry for the *other*: I will try who can runne fastest; if I have finished my *life*, and not my *course*, I have made more *haste* than good *speede*.

Every

EVERY thing else hath a *beginning*, it is onely *Gods* title,  
*Which was, and is, and is to come:*  
*Eternity* is only there; our glo-  
 ry must be, not that we *have*  
 liv'd ever, but *shall* doe so.

IF we look but out into the  
 world, we shall see almost as  
 many *miracles* as *things*, that  
*trees* and *plants* should every  
 yeare dye, and recover; that the  
*Sunne* should onely *lighten* and  
*warme* the earth, and not *burne*  
 it; that the *heavens* should di-  
 still its raine in *drops*, and not in  
*rivers* full, and *drowne* us, where  
 they doe but *wet* us; *God* is not  
 lesse *miraculous* in *preserving*  
 the World, than in *making* it;  
 and as His *mercy*, so His *glory* is

**R**Eligion with some men is but a matter of *fashion*. Many are of *Agrippa's* Religion, almost Christians; such men shall be *saved*, as they doe beleeve; almost: God will never owne such *halfe-fac'd* followers. The hypocrisie of a Pharisee, would have shamed thee into an *outside* of Christianity, and *unlesse* your *righteousnesse* exceed the *righteousnesse* of the *Scribes and Pharisees*, you cannot enter, &c. It is not onely want of *grace*, but *wit*, to dissemble where we may be discerned, if I will needs be a Christian, I will be one to some purpose.



I Heare men commended now  
 adaies as the Lord did the un-  
 just steward, because they deale  
*wisely*, not *honestly*, 'tis held no  
 crime to deceive, but to be *seen*  
 to be *discovered*, that's a foul,  
 foule fault, he is a novice that  
 doth that, the care of many is,  
 not to live *innocent*, but *close*,  
 and they cast, how to goe ( as  
*Saul to Endor* ) to the *Diuel* in  
 a *disguise*; but they cozen one-  
 ly *mens* eyes, Gods they cannot;  
 and since they will not be known  
 for what they are now, they  
 shal not be known for what they  
 would be one day. God shall  
 say unto them. *Depart from me,*  
*ye workers of iniquity I know you*  
*not.*

**T**O *dissemble* sinne, was never the way to be pardon'd it, onely he that *confesseth* his sinne shall finde *mercy*: never be ashamed to say, what thou wert not ashamed to doe: blush to *commit* them, but not to *tell* them; it is better that the world note thee for a *sinner*, than God for an *Hypocrite*.

---

**S**OME there are that *heare* onely to tell, and many times make differences, where there were none meant; it is not good alwayes to tell all we heare; many a man speakes that in his anger, which in coole blood, he would not owne; and we doe a *double* wrong by relating that which the one is sorry to heare, and

and the other to have *spoken*, when he is himselfe. I will heare *all*, and report *only* the *best*, he that makes debate between others, layes a *bait* for *himselfe*, it is safe and honest to *compose* discords, but *for* none. I will labour what I can, to set others *together*, but not by the *ears*.

**W**Hen we behold (for who can choose) such a world of finnes in every corner of the world; *buyers* and *sellers* in the *Temple*, and not whipped out, selling our soules for the provision of their bodies: others with *Zimri* and *Cosbi* out-facing judgement; how, doe we not wonder and blesse our selves that we enjoy so good, so much; some

some thing, any thing? that *Pharoahs* leane kine are not seene amongst us, and the metamorphosis of famine, of the heavens to *Brasse*, and the earth to *Iron*? that either the clouds are not shut, to *with-hold* their raine, or that the windowes of heaven are not opened, to raine not water, but fire and brimstone? It is admirable where the fact is so foule, that the reprive is so long? Oh Lord we have nothing to say for our selves, but acknowledge, it is thy mercy that we are not consumed.

**G**OOD natures are wonne rather with *intreaty*, than curstnesse, if we doe not more love *God*, for His *goodnesse* that He doth *preserve* us, than feare Him

Him for His *power* that He can *destroy* us, His mercies are ill be-  
*stow'd*, and worse imploy'd, we  
 have not receiv'd the spirit of  
 bondage to *feare*, I will love  
 God, and *honour* him, but I will  
 be *affraid* onely of *offending*  
 Him.

---

**G**OD loves timely holinesse,  
*remember thy Creator in the*  
*dayes of thy youth.* Nature e-  
 ver beginnes at the wrong end,  
 layes in, and layes up indeed,  
 but for the theefe and the moth.  
 With *Absolon* the first care is  
 taken to leave a *monument* be-  
 hind, and when they are settled  
 upon *earth*, they will see if God  
 have any thing to say to them  
 for *Heaven*: and the best part  
 is the last provided; such shall  
 one

one day have their Heaven to  
 seek, because they will not have  
 it to seeke now. He that will  
 not when he may, &c. You  
 know the Proverbe: He that  
 doth not seeke the Lord, while  
 He may be found, cannot com-  
 plaine if he doe afterward seeke,  
 and not finde.

**A** L L finnes are forbidden  
 trees to us, and we are so  
 much *Adams* sonnes in nothing  
 as in our disobedience, ever  
 reaching after that we should  
 not; to doe good, there is a *Lyon*  
 in the way; but to evill, like  
*Salomons* murtherer, how swift  
 are our feet? So then, it is not  
 going *fast* that carries us to  
 Heaven, but going *right*: I will  
 care rather to set my foote down  
 sure,

sure, than to take it up *quicke*;  
What am I the neerer to goe  
a *great* pace and the wrong  
way.

**E**Very man is his owne worst  
foe, and his greatest enemies  
are those of his own house:  
we may thanke *our selves* that  
we live at no more ease than we  
doe; *In the sweat of thy browes,*  
*thou shalt eat thy meat,* was of  
our own procuring. We had  
never known so much *evill*, if  
we had not desired to know too  
much *good*, our ambition hin-  
dered our preferment; we were  
at first made *happy*, and we made  
our selves *miserable*, and now  
we are *miserable*, God hath chal-  
ked out a way to our *happynesse*;  
now if we love misery rather  
than..

than blisse, it is fit we should have enough on't.

---

**A** Good man, still the longer he lives, the better he dyes; men should grow better, as they grow older; not like a dead hedge, the longer it stands the rottener. To see a man white in his leprosie leaving the *world*, and not his *avarice*, and with Saint *Lukes* foole, dye thinking of his *barns*, is horrible! I had rather have no portion on earth, than buy it with that I shall have in Heaven; I will not (with the Curre in the fable) part with my flesh, for its shadow.

---

**T**He way to *sweeten death*, is to *think* of it, every day I live,



*live*, I will remember I might *dye*; and I will not desire to live a day *longer*, than I grow some *drammes better* : what will it benefit me that I have liv'd some *houres* which I cannot answer for ?

---

**V**Worldly *minds*, mind nothing but *Worldly things*. *Laban* and *Nabal* thinke of nothing but their *sheep-shearing*, and *making merry* when they have done; their *businesse* is thought on, not their *salvation*; for they make that no part of the *businesse*, onely matter of *course*; grudge God his *service*, and in his *service* the *length* of it; and pay God his *due*, as *Laban* did *Jacob* his wages, with an ill will, and would fetch it backe

back againe if they could tell how : and yet these men that will steale time from God for their *profit*, and their *businesse*, will steale time from their *businesse* for their pleasure : He that will break the *Sabbath* for an houres work, will breake off his *worke* for an houres drinking. Thus they preferre the *humouring* of their soules, to the *saving* of them. I will never sell Heaven for *company*, it is better being a good *Christian*, then a good *fellow*.

**E**Very man would be thought to be in love with *heaven*, and yet most men are loth to shake hands with *earth*; here is the difference between the *heavenly Language* and ours; they cry,

cry, *how long Lord, how long?* and we cry, *how soone?* they think he stayes too long, and we think he comes too fast. I will labour to be a *follower* of those, with whom I would be *partner*; hee hath not yet enough conn'd heaven, that is loth to goe to it; that voyce onely is worthy an Apostle, *I desire to be dissolved, and to be with Christ.*

**T**He just man shall live by his *faith*, and others live by his *charity*: true faith is seene in its *workes*; he that sayes he *believes* and doth not *shew* it, believe him not. To make shew of *believing*, and not in thy *workes*, is to shew thy *Hypocrisie*, but not thy *faith*.

Not

**N**Ot every one that eats his meate in the sweate of his browes, shall eate bread in the Kingdom of *Heaven*: & yet it is not eaten but with *sweating* neither: but 'tis such a sweat as will make thy *heart* ake, and not thy *limbs*: prizes are not had but with *hazard*; he that wil drink of the water of the Wel of *Bethel*, with *Dauids* Worthies, must throw his enemies: the water of *life* is not had, but with hazard of our *lives*. My comfort shall be, that though I lose my life for Christs sake, I shall not lose my labour. Or, who would not lose *this life*, which hee is ever looking to *leave*, for that which he is sure *ever* to enjoy; Oh Lord, we want lives to lose, I cannot endure enough, to come to *Heaven*.

This

*Meditations. Part 2. 177*

**T**His life, as if it would *never* be done, is ever *providing* for ; *Eternall life*, as if it would never *begin*, is never *preparing* for. I will care for this life, but not *dote* on it; I will remember I shall live *ever*, but not *here*.

---

**T**He love of the *earth* is the disease of the world, and that gulfe between *Abrahams* bosome and us, *to forsake house and land, &c.* that they do not like of, if Christ would but leave out that same, *leave all*, men would doe well enough with him : they would enjoy *this* world, but not with the losse of a *better*. Again, they would enjoy *that*, but not with the losse of *this*; they would have their *Canaan*, but

but they would have their *flesh-pots*, they love the *blesſing*, but they would not loſe their *portage*: with *Naaman*, they will worſhip no other God: but yet, *the Lord be merciful, &c.* when I enter into the houſe of the god *Rimmon*. They would ſo pleaſe God, as they might neither diſpleaſe others, nor themſelves, and would part ſtakes with God; let ſuch *juglers* in religion looke upon *Saul* in the *Old Teſtament*, and *Ananias* in the *New*, and reade their judgment: what ſociety hath light with darkneſſe? The *Arke* and *Dagon* were never friendly houſe-holders: thou canſt not at once have two ſuch gueſts as God and the Divill; If one *heaven* could not hold them both, how ſhall one heart?

flesh-  
 , but  
 pot-  
 will  
 yet,  
 hen I  
 god  
 please  
 dis-  
 lves,  
 God;  
 ooke  
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 New,  
 what  
 ness?  
 e ne-  
 thou  
 such  
 vill;  
 hold  
 eart?  
 No

**N**O man is so provident for  
 his *owne* good, as *God* is for  
 every mans; every sinner is an  
*Absolom* to him, and hee doth  
 not only wish, *Would God I had*  
*dyled for thee, &c.* But *dyled in-*  
*deed*: we doe not so desire our  
 owne salvation, as hee doth all  
 ours, *promiseth, perswadeth,*  
*begs* our obedience, he leaves no  
 way *untried*, that he may leave  
 us *inexcusable*, wash his hands  
 of us, and say, *perditio tua ex te,*  
*&c.* Our destruction, if it come,  
 is from our selves; if we could  
 but wish well to our own soules,  
 we could not but do well: & yet  
 it is not *wishing*, but *doing* well  
 that doth the deed. I will doe  
 what I can, and I will desire to  
 doe what I should, and cannot.  
 God

God accepts a *willing* mind : and if I am willing beyond my ability, he will either make mee *able*, or accept my *will*. O God, thou that workest in me both to *will* and to *doe*, work *my will* to *thine*, and my *power* to my *will*, that I may not onely will or desire, but do thy will.

---

**G**OD doth not looke for every *thing* from every *one* : for tenne talents , where he left but two : only hee there exacts much , where hee hath *given* much : if the seede of *thorny*, or *stony* ground bring forth *no* fruit, or *withered* , it is no marvell ; but where he hath *dung'd* and *gooded*, to expect a crop, is but *reasonable*. The more I have, the more I have to *answer* for ;  
the



the greater my *trust*, the greater my *account* ; Let others care how to get *more* , my care shall be how to pay for that I have already.

---

**A**LL lands doe not yeeld the same things , and the same land doth not yeeld *all* things : thus God divides his blessings to us , as hee doth to these , to some strength of *body* , to another strength of *wit* , to one *health* , to another *knowledge*, &c. He hath distributed to no man *all* things : yet, to *every* man *some* thing ; he is strangely miserable , that hath nothing ; but this doth not please, if every one have not *all*, they grow *surly*. What wilt thou give me ; since I goe *childlesse* ? could the

H best

*best* of the *Patriarks* say , It is hard and rare to see that in others, w<sup>ch</sup> we want our selves, & would have, and be still. Whilst I am in this world , I shall ever behold this *inequality* , and if I cannot make a covenant with mine *eyes*, I will with my *heart*: Since I cannot but see it , I will learne not to repine at it : *it is the Lord* , let him doe whatsoever he will.

---

**G**Od calls some men to Martyrdome , when others would startle at a *stake*, and yet good Christians too : all *men*, as all *trees*, are not fit for *fuel*, that are fit for *use* ; every one cannot hold out against the *prison*, and the *hatchet* : It is an easie matter to dare affliction before

fore it come, and when it doth come, run away from it. We know not of what spirit we are, what metall wee are made of; our prayer must be, first not to meet with persecutions, and next to endure them (*but not meet them.*)

**E**Arth is but our roade to Heaven, and the things of this world, like *high-way* fruit, are common to all: the *Sun* shines, and *raine* falls alike upon the *just*, and upon the *unjust*: lest they should be thought *evils*, they are given unto the *good*, and lest they should be *too well* thought of, they are afforded to the *evill*. There is another good, which is wholly the *godli's*, and wholly to be *sought* for, the kingdome

of *Heaven*, and the *righteousnesse* thereof : they, whose Kingdom is not of this world, can see the Kingdomes of this world ( with their Saviour from the pinnacle ) and contemn them, or at least not fall down and worship them. It shall not trouble me that I am out-bid in these things by others ; I will be contented to excel them in better things, the *comfort* I have, and the *glory* I shall have.

---

**T**He *covetous* man never hath enough : like *Pharaohs* leane kine, *eates* but is never the fuller; *toiles* and *sweats*, and *wakes*, and *wants* for all this ; it is a greater misery to desire *much*, than to have nothing ; of no man can it be better said, all is *vanity* and  
*vexation*

*vexation* of spirit : he is his own tormentor , and doth at once make himselfe a hell *here* , and provide himselfe one *hereafter* ; he is never at rest, till he rest his last, which yet is the beginning of a worse torment : so he robs himselfe, both of the pleasure of *this* life, and of a *better*. It is good to be covetous of *good* things, and labour for the food which perisheth not : of this I will never have enough, but pray, *Lord give me evermore of this bread, ever and more.*

**A**LL that God made at first was *good*, he *made* them so, he *left* them so : if they be not still so, the *dishonour* may be his, the *smart* will bee ours ; their goodnesse consists in their good

H 3      *usage,*

usage, and our sinne in the *abuse* of them. God makes us but to remember *why* they were made, and we cannot be to seeke how they should be *used*.

---

**O**Ur Saviours commendation of *John Baptist*, was, that hee was a burning and shining lampe: the hypocrite, like a glow-worm, shines, but burns not; others, like hel-fire, burn, but shine not: and must look to have their portion in the fire they resemble. We are not excusable, if we do only shine, and not burne; or burn, and not shine; the one we see condemned in the *Laddiceans*, because they wanted heate; the other in the *foolish Virgins*, because they wanted light. Hee must first shine

shine on *earth*, that will after  
shine in *heaven*, and burne on  
*earth*, that will not burne in  
*hell*.

**R**est is the *whetstone* of la-  
bour. And that which wee  
usually say of hope, is true of  
this, if it were not for rest, the  
heart would breake: wherefore  
God hath given for every *day* a  
*night* to rest in, and for every  
*seven*, a *day* and a *night*. Wee  
could not live if we had not this,  
yet this must not be our life, to  
live at ease: he shall never enter  
into *G O D S* rest, that so loves  
h's owne.

**E**Very one almost; with the  
*Fewes*, is weather-wise, and  
prognosticates without booke,

when you see a cloud arise out of the West, ye say there comes a showre, &c. hypocrites, that can discearn the face of the weather, and not of the times : how vainly are men inquisitive for the provision of their *bodies*, and let their *soules* shift ? you will not *plant* or *graft* without consulting with your *neighbors*, and your *Almanack* ; but in the point of *salvation* huddle on, and the *Minister* and *Gods Word* is not intended ? How ill holp up art thou to know the state of the *heavens*, and not of thy *soul* ? If thou wilt needs contemplate it, behold it as thy *home*, not as thy *Calender*, to better not thy *knowledge*, but thy *life*, or thy knowledge of a *better life*, and thy desire of that place where  
the



the Father of life is, and where thou desirest to live.

---

**G**Od made not *death*, neither delights hee in the *destruction* of the living: Oh God, suffer not that which thou didst not make, to prevaile over that which thou hast made and *redeemed*. Man is the *glory* of his Maker, and thy glory thou wilt not give to another: and suffer not us to sell that glory thou hast already given, that wee lose not our share of that glory thou hast yet to give.

---

**I**N some cases and some *things*, a man may know *too much*. It is not good to be prying into the *privy Counsels* of God: I doubt whether some mens o-

170 *Spare-houres of*  
Ver-boldnesse with the *hidden*  
things of God, have not made  
them an *accursed* thing to them;  
and pressing before their *time*,  
or *leave*, into the *Holy of Holies*,  
have barred themselves from e-  
ver comming thither at all:  
why should wee call for *light*,  
where God will have none, and  
make windowes into heaven? I  
will admire God in himself, and  
be content to *know* him no far-  
ther then in his *word*; where this  
light leaves me, I will leave en-  
quiring, and boast of my *ig-  
norance*.

---

**W**HAT I have already done,  
was done long before,  
and what I am yet to doe, is  
already done before God; this  
shall be my *comfort*; that I can  
neither

neither *do*, nor *suffer*, any thing without his *knowledge* and *leave*.

**G**OD hath given man charge of his *other* creatures, and his *Angells* charge over him, and they are now our keepers, that shall be one day our *companions*; great is his love to us in this care, and great should our care be to continue this love: and since we are alwayes in *His* *sight*, and *theirs*, why doe we at all that which wee would not have seene? My care shall be not to *shunne* his sight, but not to *provoke* his anger: what I *doe*, he *sees*: and I will doe it as I would answer it.

Those

**T**Hose that honour me, will I honour, is a bargaine of Gods owne making: Gods honour is the way to ours, wee cannot but be *blest*, if wee will but be *observant*. I will care on-ly to serve *him*, and I am sure I shall serve my selfe. Never any man lost in Gods service.

---

**H**Ee who dwels not in *taber-*  
*nacles* made with hands,  
will dwell in *tabernacles* which  
his owne hands have made, even  
the hearts of men: and we enjoy  
him, though wee doe not see  
him, for no man hath seene  
God at any time: He is *invisi-*  
*ble*, but not *insensible*. Our  
blessednesse consists *here* in *feel-*  
*ing* of him, in *heaven* in *seeing*  
of

of him, whom yet I do not see,  
and shall one day see as I am  
seen: in the meane time I will  
doe nothing which I would not  
have him see, or may rob me of  
his sight.

---

I Have read of the *Hart*, that  
hee weepes every yeare for  
the shedding of his head, though  
to make roome for a *better*: thus  
I see the *worldling* goe away sor-  
rowfull at that saying; *Goe, sell*  
*all that thou hast*, though it be for  
treasure in Heaven; men do not  
looke at what they are to have,  
but what they are to part with,  
and are for one bird in the *hand*,  
above five in the *bush*; but hee  
that consults with his body for  
the saving of his soule, will ne-  
ver bring it to heaven. Let me

*sow*

sow in tears, so I may reap in joy, I will be contented with the heaven I shall have.

---

**M**Any a man is therefore sinful, because it is *gainful*. By *Diana* we live, that shal be their *god*, that they can live by; but hee trafficks ill for his *soul*, that loseth it to fill his *coffers*. I had rather be *poor* then *wicked*; it is not thy poverty, but thy *sins* that shut thee out from God: it is better going to heaven in *rags*, then to hell in *purple*.

---

**I**T is with the growth of our *soule*, as with the creation of our *body*, we come up by *degrees*: First, with *Nichodemus*, we must be borne againe, and then

then we must dwel a while at the *sucking-bottle*, from strength to strength : with the *Eunuch*, from reading the Scriptures, to *understanding* them ; from understanding, to *applying* , from applying, to *practising* ; of *hearers* , we become *knowers* , of *knowers*, *doers* of the Word ; from perfection to perfection ; from persecuting the Church, with *Paul* , to preaching to it : till we come from *Dives* doore, to *Abrahams* bosome , from eating and drinking , from marrying , and giving in marriage , to be as the Angels in heaven.

---

**M**Any live as if they came but into this world, to make merry, and away ; and after

ter some yeares quaffing with *Nabal*; dye of a drunken fit : it were wel for such men , as they have liv'd like *beasts*, they could dye like them too, never to *live* again : but *alas* they cannot, here's their misery , that they only leave their pleasures behind them, and not their sinnes. I wil labour to leave my Sinnes behind me, and have my *repentance* goe before mee , and my good workes follow after mee, and I shall meete with pleasures that never shall have an end.

---

**T**He eares are the doors of the soule, without these we were but artificial creatures, men only in *shew* : hence we *know*, we *discourse*, we *believe*, we learn to speake to God , and heare God  
*speake*



*speake* to us ; without these we could not speak, not know, not understand ; in a word, by these ( under God ) we are what we are ; but some there are that *cannot* heare , others that *will not* heare. It is a lesse judgement to want the *power* of hearing, than the *will* , to be *born* deafe, than to *become* so ; they that cannot heare are the more excusable : but they that *will not* heare, it were farre better for such if they had no cares.

---

**E**Very *envious* man is a *mad* man, for he will *starve* himselfe to see another *thrive* , he needs no other *Lent* then his neighbours welfare, other mens prosperity is his *gallows* , where he wil hang himselfe a hundred times

times over, and at last, with *Achitophel*, once for all : I wil not so desire of God to have much, as not to covet much: he that can but think his owne *enough*, wil never thinke on others *too much*. I wil never grudge any mans going before me, but to *Heaven*.

**M**ost men looke for the *thiefes* Paradise, to meete with Christ upon his *croffe*, heaven upon his *death-bed*, reserves his repentance, as the *best* bit, for the *last* : and meane to goe out of the *world*, and out of their sinnes altogether. But how shall *God* then heare them, that before could not be heard of them : In this case it is good being *formost*, why shouldst thou put off repentance till to morrow,

row, when, for ought thou knowest, thy soul is going to *hell* this night without it.

**G**OD give thee of the dew of *heaven*, and of the fatnesse of the *earth*, was *Isaacks* blessing to mistaken *Jacob*. First of the dew of *heaven*, and then of the fatnesse of the *earth*; (for alas, what is earth without a blessing from heaven ? ) but of *Esaus* quite contrary, first of the fatnesse of the *earth*, and then of the dew of *heaven*; your *Esaus* preferre earth before heaven, and therefore have their heaven upon earth, *God* gives them as much as they care for: *Ishmael* shall be made a great nation, and that's enough; but hee goes a wrong course for his soule, that  
thinks

thinks preferment is the way to happineffe. My endeavour shal be not to leave a name behind me upon earth, but to finde it written in heaven.

---

**T**He Sunne is plac'd in the heaven, as the heart in this little world of ours, keeping its seate in the middle, lends life to every part, whereas if it had been seated *above*, it would have beene miss'd *below*: and if below, it could not so easily have communicated *above*: so that I know not whether we owe more to God for *creating* the Sunne, or for placing it; not in the lowest spheare then (like another *Phaeton*) in stead of *lightning* the world, it had *burnt* it; or did it change place with the higher Planets,

*Meditations.* Part 2. 181

Planets, we should complain of cold : so wisely hath God provided for our wel-fare , with our being, and hath set the Sun not too neare us , lest we should complaine of it , nor too farre, lest we should want it ; but in the middle , where it is neither an ill *neighbour* , nor too great a *stranger* : when we do but look upon what we *have*, we cannot distrust *God* for what we have not, and would have. Oh *God*, they deserve to want , that can distrust thee in sight of these.

---

**W**Hatsoever was necessary for our *preservation* was *created* , and whatsoever was necessary for our *salvation* , was *written*. I will neither desire to *know* more than *God* hath *revealed*,

vealed, nor to have more than he hath provided.

---

Great mens actions are authenticke : If *Herod* and *Caiaphas* but begin, *Christ* shall have fistis enough about his eares ; If *Abimilech* lead the way, every man cuts his bough, and askes no question : with inferiours, *Example* doth more than *Precept* ; and like men in a streame, they doe not swimme, but are carried : Doe any of the *Rulers* believe in him ? is thought argument enough why others should not ; these see but by their candle : and if the light be darknesse, how great is their darknesse ? I will doe nothing, which I would not have God see, and others learn ; else my  
light

light were better under a bushel, *unseene*, than *followed* where it should not; thus I shall help, not to *light* others, but to *burne* them.

---

**O**F *idlenesse* comes no *goodnesse*, doing *nothing* will in time come to doing *ill*, and from being *idle*, to be ill occupied; the labour that is impos'd upon the soule is not to sit still, but to *runne*. Good men must not be like  *Davids* images that have *feet*, and *walke* not; then only have we hope to come to our journeyes end, when wee keep *going*.

---

**S**ome mens devotions is like *Shangings*, which they can take off and tack on as they please:

please : out-sides of Christians ; their hands and their eyes like some tombe which they have mark'd , are *lifted* up , and they talke as the *devill* to our Saviour , nothing but *Scripture* : and with the *Pharisee* give farthings in the *market-place* ; and yet all is but *alchymie* , but counterfeit ; these are ill men , but well thought of. If I am not what I should be , yet I will not seem what I am not , or be an ill man in good esteem ; what am I the better to be a Cast-away with credit ?

---

**W**Hat is God to me without Christ ? and what is Christ to me without *faith* ? and what is my faith to mee without



without *charitie*, but a *dead* faith? and if my faith be *dead*, what am I else but a *dead man*? As it is vaine-glory to boast of our workes, so it is in vaine to boast of our faith without workes.

**G**OD, as He loves young holinesse, so He loves it old; ye are those that have continued with me, &c. was the praise of the Apostles; *Perseverance* is the pillar of our salvation, if that faile, all goes to the ground. What commendation is it to have done well? If thou hast forsaken thy first love, if thou hast lost thy first hopes. He must carry his goodnesse to his grave, that will have it carry him to *Heaven*.

**I**F we looke but on our bodies, we have matter enough of wonder, to see such a Commonwealth of order; such a world of varieties in this little world of ours: But when we cast our eye aside, on that part wherein we resemble God, the soules, how doe we blush, and are ashamed at our houses of clay: that so glorious an Image should dwell so meanelly, so pent up: that the Body should be a companion for the Soule, which shall one day be a companion for Angels: but thus was God pleas'd to allay our pride. We should have thought too well of our selves, if we had not had some piece of us like other crea-

creatures of the earth, *earthly*.  
It shall not trouble me what  
metall my *body* be made of, if  
my *soule* be *heavenly*, my *body*  
shall one day be so too.

---

**V**hen God saw the thoughts  
of mans heart, that they  
were *evill*, and *only evill*, and  
*continually*; it is said, *it repen-*  
*ted him that he had made man*;  
and that man whom He shall see  
so still, will have just cause to  
repent him that ever he was  
made, if he doth not repent him  
of what hee hath done. *God*  
make me be but truly *penitent*  
for my *sin*, and I shall never re-  
pent me of my *being*.

**I**T is a great way, and requires  
a long time to come to *Hea-*  
*ven*; I admire their *strength*, or  
rather *weaknesse*, that talk of get-  
ting it at the last *gasse*, as if it  
could be had with a wet fin-  
ger: I know those that have  
liv'd some years, and taken some  
*pains* too, to set themselves for-  
ward, and if they come thither  
at last, will think they have done  
well too; for my owne part,  
neither *desire*, nor *hope* to en-  
joy it without a great deale of  
*difficuly*, *anguish*, and *agony*,  
and shall thinke it labour well  
bestowed, that I have it upon  
any termes.

**M**En usually measure *others* by their own *bushels* : they that are *ill* themselves, are commonly apt to thinke *ill* of *others*; since no man is free from *slanders*, I will not presently beleieve the *worst* of any man, but I will speake only the best.

**O**ur greatest enemies are *within* us; and therefore our greatest victory is to subdue *our selves* : there is no such *slavery*, as to be a slave to ones selfe; it is a strange weaknesse, but ordinary, to be at every mans beck, but our owne.

**O**Ld men are twice *children*; and some, as if they were children for *yeares* again, as well as for *discretion*, waxe most *worldly*, when they are *leaving* the world; and as their bodies draw neerer the *earth*, so their minds grow more *earthly*, as if they were to live anew again, or should set up again *under ground*: It is good and commendable to use these things while we have them, yet still so, as remembering we must part with them. I will never be loth to part with that which I cannot enjoy long, for to enjoy that which I shall never part with.

Every

**E**Very man for himself, and God for us all, is a common position, but an *ungodly* one: that God is all in us, and all in all, is true; but that we should be all for our *selves*, is *wicked*: every man for himselfe, and every man for another. Thou, it may be, hast enough, and to spare, another hath not enough to live; why hath God given thee so *much* above others, but that thou shouldst spare somewhat of thine to *relieve* others? It may be thine owne case; every man knowes his *beginning*, not his *ending*; in the meane time, thanke God that thou art not so, and helpe those that are.

**T**He barrennesse of the *body*, is sometime a curse, but the barrennesse of the *soule* is accursed; that is a *punishment*, this a *sinne*, and punished with *Hell*. We came not into this world, meerly to fill up *roome*, but to bring forth *fruit*; not for *shew*, but for *use*: Our chiefe study must be, not for *ease*, for *riches*, or *pleasure*, but *fruitfulnessse*: If we are all for *pleasure*, our fruit is *hell*; and if we are *fruitfull*, our pleasures shall never end.

---

**B**lessed are they which dye in the Lord, for they rest from their labours: In this world, there is nothing but dangers and  
dis-



discontents, vanity and vexation;  
then only shall we be at rest,  
when wee cease to be: If wee  
thought more of *this*, we would  
not thinke much of our *affliction*.  
If I am never so beleaguer'd  
with *sicknesse*, or *want*, or *famine*,  
or all at once: I will remember  
I came not into this world to  
take my rest, but to prepare for it.

**T**Hat ground is very hard;  
where the travellers foote  
leaves not impression: and that  
heart's very *stony*, where Gods  
blessing not only takes no *root*,  
but leaves no *sign*, as soon forgot-  
ten, as receiv'd; 'tis all he asks for  
all he doth, a thankfull heart:  
With what face can we expect

God should give us our asking,  
that deny Him His.

---

**G**OD made other creatures  
for mans service, man for  
His owne; them for our *use*,  
and us for His *glory*: How  
much, O Lord, doe we owe  
to thee for our selves and them,  
that hast so abounded to us, a-  
bove them, and hast not made  
them but for us? Teach us to  
give our selvs to thee, for them,  
who hast given them to us, for  
our selves.

---

**G**Od is glorified in all His  
creatures, but not in all a-  
like; some glorifie Him in their  
*beauty*, others in their *deformi-*

*Meditations. Part 1. 195*

17: His glory is not lesse seen  
in our wants, then in our abun-  
dant; in striking with blind-  
nesse, then in healing the blind;  
no lesse in *Feroboams* afflic dry-  
ed up, then restor'd: therefore  
do we see some want their sight,  
others their feet, and yet it may  
be neither for the child's sin, nor  
the Parents, as our Saviour told  
the people, but that the glory of  
God might be seene. Again,  
we see not only by nature, but  
by accident, one, with *Deephob-  
sheth*, by the negligence of a  
Nurse; another with *Abimelech*,  
by the fall of a stone lose a limb,  
or their life: when we see this in  
others, and not in our selves, how  
are we not thankfull to God for  
our selves beyond others? Lea-  
pers in Soule (God knowes)  
and

and it is His mercy we are not so in Body; whereby we should at once need the *help*, and want the *company* of friends, and not only be *miserable*, but *shunn'd*: I will praise God, not only for the *good* which I have, but for the *evill* which I might have, and have not.

**O**ur Saviour knew what He did, when he taught us to pray, *Our Father, which art in Heaven, &c.* To give us, and to forgive us, for He only can doe both; none can forgive *sins*, or give *grace*, but God alone: yet doth He not alwayes give with His *owne Hand*, but reacheth grace and salvation in His *Word* and *Sacraments*, by the hands

hands of his Ministers; and because no man can heare His voice, and *live*, He speaks in *them*; it is the wonder of His goodnesse, that He respects not only our *wants*, but our *infirmities*, and would so appeare to us, as He might *teach us*; but not *fright us*. Thus we see Him speaking to *Moses* himselfe, to *Israel* by *Moses*. He proportions the meanes answerable to our *strength*, we are not like our *Maker*, if we think scorn to stoop to the weakness of our brethren. I will be all things to all, that by any meanes I may win some.

---

**A** Good tree is known by its *fruit*, yet all trees doe not beare the same *fruit*; our *fruite* may

may be all good, though it be not all the same: all are not workers of *miracles*; 'tis not lookt we should remove *mountaines*, or walke upon the *Sea*; command the *windes*, or appease the *waters*; there are other fruits of the Spirit, that we must bear: Now the fruits of the Spirit are these, *love, peace, joy, long-suffering, &c.* God make us fruitful in *these*, and we shall have no need of *those*.

---

**T**He end of our Saviours miracles, for the most part was, *see you tell no man*: it is one lesson in Religion, not to be *seen*, and yet not *precisely* not to be *seene*; but not therefore to *doe well, to be seen*: our commendations.

mendations must be to *doe*, and not *say*; or if we say any thing, say, *we are unprofitable servants.*

---

**A**S the outward service of the body, without the inward sincerity of the heart, is *improfitable*; so the contrary is *unprofitable*: Gods service requires *reverence*, as well as *holiness*. Many goe to God, as they doe to their companions, not *kneeling*, but *sitting*, or *lolling along*; as if they were the *Judge*, not the *petitioners*, or were to grant suits, not to beg *for*; and that *unreverentness* which they would not, nay, which they durst not use to this or that *Mr. Gentleman*; they use to God: this is neither becomming Christians, nor

nor reasonable, or at least civill  
men.

**I**T is the fault of *envy*, that it  
see nothing but *injuries*; but  
of *charitie*, that it sees none, or  
takes no notice of them; but  
when one cheek is strucke, it  
turnes the other, and when it can  
turne no way, lies down under  
the stroke: he that will be right-  
ing himselfe of every wrong,  
doth but pluck more fists about  
his eares, and set God against  
him too: who, if he would but  
be quiet, would revenge it to his  
hands; unlesse we doubt of his  
*power*, we will trust God with  
our *wrongs*, and stay his leasure,  
that is the fittest time for our  
deliverance, which he thinks so:  
in



in this case we are like men in a  
pit, the more we stirre, the more  
we are mired.

---

**I** See *Moses* in the mount, and  
with the people with a differ-  
ent face, open to *God*, veil'd to  
*them*; *God* would not alwaies  
have us shew our brightnesse to  
the world: in some cases, He  
loves our talent in a *napkin*, lapt  
up and hid. Let it suffice, He  
*knows* thee, that will reward thee:  
others, if they commend thee  
not, it is because they know thee  
not; or if they doe commend  
thee, ther's all, and it may be to  
thy cost. Why shouldest thou  
lose Heaven for good words?  
or what art thou the better, that  
others commend thee, if *God*  
doe

doe not? who therefore doth  
not, because they doe. I will  
never care to have my praise  
*ascend* up to Heaven, but to  
come downe from Heaven.

---

**B***Lessed are the mercifull, for  
they shall receive mercy:*  
Gods promises, though they be  
gracious, yet they are confin'd,  
and he only shall *receive* mercy,  
that *shewes* mercy: all the *wrongs*  
thou receiv'st, cannot equall one  
*sin* thou committest, and art  
forgiven: now when God hath  
forgiven thee thy *hundred Ta-*  
*lents*, which thou owedst, and  
could'st not pay, doe not with  
the *evill servant*, take thy *brother*  
by the throat for *two*; be not  
so cruell to others, that hast  
God

God so mercifull to thee: freely  
thou art forgiven, freely forgive,  
with what measure ye mete unto  
others, with the same shall it be  
measured to you againe: and if  
you give, you shall receive good  
measure, not only shaken toge-  
ther and pressed down, but run-  
ning over.

God, as he doth not let good-  
nesse go *unrequited*, so doth  
he not requite it with a *little*,  
or *inch* out his blessings. He  
never hath done enough for  
those that love him; one good  
turne drawes on another, and  
he is ever thinking, what could  
I doe more for my Vineyard  
that I have not done? There is  
no paines of ours which fals to  
the

the ground *unaccepted, unrewarded*; who would not serve that Master, whose service is perfect freedome, and the wages eternall life? I cannot be more mine owne friend, then by being Gods servant, and the Worlds enemy.

---

**O**ur *bodies* wax *weary*, as they wax *older*; our *sinnes*, as they wax *older*, they wax *stronger*: I will labour to be old in *goodnesse*, and I cannot complaine of *weaknesse*; let me but bee too strong for my *sinnes*, and I have strength enough.

Some

**S**OME men doe not revenge  
 Injuries, because they can-  
 not, they want *power*; others,  
 because they want opportunity,  
 and doe but wait with *Esau*:  
*The dayes of the mourning for my  
 father are at hand, and then I  
 will slay my brother.* It is no  
 god-a-mercy to passe over in-  
 juries, when we can doe no o-  
 ther; he is not innocent, that  
 is so *perforce*: then is our good-  
 nesse commendable, when wee  
 may hurt, and will not.

**I**T is the *fault* of the World,  
 yet it is the *fashion* of it, to  
 put off God to the last, the fall  
 of the leafe will serve his turn:  
 and

and think one *sigh* at their death, enough for all their lives before: but true repentance, as it is not for a *spurt*, so it is not done in an *instant*. He that goes about thorowly to make riddance of his finnes, shall find it a long businessse; finnes are not like *servants*, to be gone at a *quarters* warning.

---

*IN many things we offend all,* is the voice of an *Apostle*; the best have their faults, he is happy that hath *least*, and *fewest*. I can never be so holy as to have no finnes, my care shall be to repent me of those I have; if my repentance be daily, my score shall never be long.

YOUTH, and holinesse, doe not meet often; to see a young man dead to sinne, and ready for death, is *admirable*, but *rare*: it is a good thing to be good betimes; sins, as they grow old, they grow lusty, and if they once get head, they know no master; it is a harder matter to *restore* to godlinesse, then to make godly, for there must be a *dedecoratio*, &c. an unteaching of that evil, which they before learned, before there can be an insertion of that good, which they must after practise. Customs will alter *nature*, and an use of *sinning*, make them in love with *sinne*; it is rarely seen, that a young *Devil* proves an old *Saint*. I will so begin,  
as

as I would hold out, with God,  
otherwise, it is ill that I have  
begun, but worse that I hold  
not out.

---

**G**Od *desires* not the death of a  
sinner, but that is not all, he  
doth not only not *delight* in our  
ruin, but he *desires* our *recovery*.  
If we *repent*, he *s pares* us; if wee  
returne, he receives us: for the  
first, mercy to forgive; for the  
second, an *Abrabams* bosome to  
receive; if we wander, He re-  
calls us; if we be obstinate, He  
intreates us; if we come but  
slowly, he will stay for us: in  
all his workes he is wonderfull,  
but in his workes of mercy, he  
exceeds. I will never despaire  
of that goodnesse that hath no  
bounds;



God, have hold bounds ; my finnes are infinite, but not *unpardonable*. He was once a *persecuter*, who was after an *Apostle*; and not behind the best of the Apostles, that was once before the worst of the *Jewes* for cruelty: God is able to make of a *cast-away*, a *convert*; of a *theefe*, a *disciple*; of stones, children; of dead men, living Saints; if the disease be desperate, the cure is the glory of the Physitian: the recovery is more remarkable of a *dead* man to life, then of a *sick* man: if the danger were not great, there were lesse praise of our redemption: but when our finnes are gone over our heads, when the beame of the timber, and the stone in the wall cry us guilty; when thou art possessest, and not

as *Mary Magdalen*, with a few Devils, but with *Legions* : not one sin, or small sins, or a few finnes, seven Devils, as it is said of her, but past number, like the starres, or the sands, and of the worst sort of Devils too, that cannot easily be cast out, but with *fasting*, and *prayer*, and hast not only committed them, but lived in them, and art now dead in them : when we have thus lost our selves, and *Him*, to bee found of *Him*, and brought to our selves, puffes us for thanks: His *armes* are ever open, only our *hearts* are shut : we receive not, because we aske not ; wee are not received, because we returne not, or returne to our vomit : it is but just, when wee turne to our finnes, that God  
turne

turne to His judgements : either we must be cut off in our sins, or from them.

**S**alvation is the gift of God, it is given, and yet it is got, with a great deale of struggling; thou must fast, and watch, and fight (as Saint Paul saies) and as Saint Paul did too, not onely with beasts, after the manner of men (though wicked men are beasts in a manner) but with principalities, and powers, not the Egyptians, but the Anakims, Gyant sinnes, growne temptations. My glory shall be, not to have no sins, but to have the mastery, not that I am not set upon, but not beaten.

**T**Hat we shall all dye, wee all know; *when* we shall dye, God knowes; but how any man should be *dead* while he is *alive*, is strange, will some thinke, and would be glad to know; yet so it is, sinne is a *death*, and every obstinate sinner is dead for the time. Some with *Iairus* daughter are not dead, but sleepe; others with *LaZarus*, are not onely *dead*, but *stinke*; and it is with sinne as with sicknesse, it weakens by degrees; first it distempers the palate of the soule, or spoiles the stomacke, so that either it refuseth meate, or distasts it, or puts it up againe; and next, it takes away the sense that they feele not their sinnes, and then are remedileffe; and as our Saviour told the *Jewes*, they will

will dye in their finnes ; and this is a death men care not to be acquainted with, till they bee past *cure* : and then onely think of *Heaven*, when they are going to *hell* ; and after forty, or fifty yeares living, know not what belongs to dying, more than, with *Ezekiah*, to turne their face to the wall, and weepe when it comes : The way to dye willingly, is to *conne* death before hand ; he that hath spent his life in providing for his death, is not troubled at his *death*, how to be provided of a better *life*. My care shall be not how I may not dye, but how I may live ever.

---

**P**ROSPERITY is a great enemy to goodnesse, how hardly

do those which have *riches*, enter into the Kingdome of Heaven: I heare *Israel* praying in *Egypt*, quarrelling in the *Wildernesse*: When they were at their brick-kils, they would be at their *devotion*, and no sooner are they at *ease*, but they are wrangling for their *flesh-pots*; I thinke many a man had not bene so bad, if he had but bene *poore*. It is the saying of a wise Father, that *Solomons wealth* did him more hurt, than his *wisedome* did him good. *Trouble* and *want* doe that many times, which faire meanes cannot; *wealth* like knowledge puffes up, when *poverty* (as their infirmities did many in the Gospell) make men flocke to Christ. I will never pray more heartily to God for his

his  *blessings*, than for grace to use them, nor to lessen my  *miseries*, but to adde to my  *strength*. Though my afflictions be  *many*, or  *often*, so my strength be equall, I shall get by them, the stronger my  *tryall*, the greater will be both my  *victory* and my  *reward*.

**T**HE way to live  *ever*, is to live  *well*, there is no way to  *everlasting life*, but a  *good life*, it is not living at  *ease*, or at  *randome*, or at  *racke and manger*, in  *pompe and plenty*,  *mirth and jollity*, and with  *Saul* think to drive away the devill with  *musicke*. God cares not how  *rich*, or how  *powerfull* thou art, but how  *good*. We should so live as we may have joy of our life, and be made

partaker of those joyes, and that life which is for ever.

---

**T** Here are many dead men and many deaths, there is a death *in* sinne, and a death *for* sinne, and a death *to* sinne; the two first we may thanke our selves for, if we had not knowne sinne, we had not knowne death, but the last we must thanke *God* for, it is from Him that we dye *to* sinne, that have deserv'd to dye *for* it, who Himselfe dyed for us, and hath taken our sinnes upon Him, and at once delivered us from the sting of death, and the strength of sinne. And *thanks be to God who hath given us this victory, through our Lord Jesus Christ.*

We



and

**W**Ee are in this world, a<sup>s</sup>  
*Israel* in the wildernesse :  
 and *Christ* is to us as *Moses* was  
 to them ; if He leaves us , wee  
 know not which way to turne us,  
*nature* cannot carry us to *God*.  
 Here all our sufficiency is from  
 Him , and we say well in our  
 prayer, *for thine is the power and*  
*the glory* ; and it is by that pow-  
 er, that we come to that glory,  
 our strength is but *borrowed* ;  
 our standing but leaning upon  
 His arme ; our going but lea-  
 ding in his hand. It is with us  
 as it is with Saint *Paul* upon the  
 way, we must be led, we must be  
 carried to *G O D* ; we must  
 pray, *turne us, O Lord, unto thee,*  
*and we shall be turned.* Of our  
 selves we are unable to goe, yet

K 5

draw

We

draw us, and we shall runne after thee; so shall we come *to* thee, *with* thee, that are rather *images*, that have *feet*, and *walk* not *without* thee.

---

**I**T is betweene some *sinners* and *God*, as between some men and their *creditors*; all their care is how to be trusted, not how to pay. My first care shall be as little as I can to come in *Gods* debt, and my next care how to come out of it.

---

**O**ur goodnesse must be that part of the *wallet* that hangs *behind* us, seen of *others*, not of our selves: our *sins* must be that part that hangs *before* us, seen both of *others*, and our selves. To *conceale* sin, was never

never the way to be forgiven it; or what art thou the safer, that thou canst *conceale* it from men, and not from God: I had rather be *censur'd* for my sin than be *damned* for it.

---

**A**S in *Morality*, so in *Divinity*, not to goe forward is to goe *backwards*; and not to thrive in goodnesse, is not to be good. When I compare what I *am*, with what I *have* beene, I am not a little proud; but when I compare what I *should* be, with what I *am*, with *Peter* I beginne to *sink*; onely here's my comfort, I shall be receiv'd, not according to what I am, but what I am in *Christ*.

Every

**E**Very good heart is accuser, judge, and executioner of its owne faults: Why should I be afraid of standing at the tribunall of my owne *conscience*, and not of *God*? at one I must; and if I judge my selfe, I shall not be judged: I will prevent *Gods* judgements with my owne, and the feare of what I should suffer, with the *sorrow* for what I have done; to him onely is the *last* judgement terrible, that shuns the *first*.

**V**Vicked men as they make most shew of mirth, so they have least; their *heart* and their *face* doe not agree; they carry that in their owne bosome, that spoiles their *laughing*: they  
are

are alwaies pursued by themselves, and encountred with their owne thoughts. Their sleep is *dreaming*, and they *dreame* of those judgements in their sleepe, which they have *deserv'd* waking: every noyse is of *thunder*, and every thunder of the *last day*; every shadow is a spirit, and their finnes are so many devils about them; they have a double hell, they dye a thousand deaths here, and hereafter dye eternally. There is no joy like the joy in the *Holy Ghost*: Nay, there is no joy but that, and that is as farre above all *earthly* joy, as our *heavenly* joy shall be above this *Hallelujah*, above *Hosanna*. Let me but have this *within*, and I care not how the square goe *without*.

Death

**D**Eath to the wicked ever comes *unwelcome*, because they see it in its *worst* shape, *ghastly*. Faine they would not goe, and goe they must, it is impossible they should *live* still, but it is *intolerable* to be still dying, which is the life they are to live, a *living death*. I will pray God to season this life to me, as I may not be in love with it, so to remember me of my *death*, as I may not be *afraid* of it; and in my life so to prepare me for my *death*, that at my death I may not onely be prepared, but assured of a better life.

**W**HEN I remember the sins I have already committed, and some it may be not thoroughly

*Meditations.* Part 1. 223

thoroughly repented of; and those which I doe hourly commit, and some it may be not taken notice of: so many of infirmity stealing upon me; and other stronger sinnes breaking in upon me: I doe not will that good which I should, or want power to that will, or perseverance to that power: I am at a stand with the Apostle, and thinke, miserable man that I am, who shall deliver me from this body of death? Even He that delivered His body to death for me: Oh G O D, thou that workest in me, both to will and to doe, worke my will to thine; *da Domine quod jubes, &c.* Give but power to obey, and what thou wilt command.

Death

**D**Eath is as hatefull to man, as  
old age to beauty; and we  
are ever complaining of the  
shortnesse of our time, unlesse  
calamity make it seem long;  
which yet if they be never so lit-  
tle over, they are weary of that  
which before they wished for,  
*death*: as I will not be in love  
with *tribulations*, so I will not  
love my life the worse for them,  
nor the better for wanting them:  
if *prosperity* make me fond of *li-  
ving*, or afraid of *dying*; it had  
been better for me, if it had not  
been so well; I shall pay deare  
for my ease.

**I**T is better to go into the house of  
mourning, than into the house  
of laughter, nay, the way to the  
house



house of *laughter*, is through the house of *mourning*; so our *Saviour*, *Blessed are they that mourn, for they shall be comforted*. Mirth, like *Solomons* strumpets, leads to the chambers of death; and the voluptuous man goes out of this World, as he came into it, *crying*; and into another world, where there is nothing but *weeping*. It is a great weaknesse to deferre to doe that, which must be done, if I must once *weep*, I will doe it *now*. It is better to cry for *remorse*, than for *anguish*.

**T**HERE were no such *tyrant* upon earth, as the *envious* man, if he had but his *wil*, no man should live a quiet life, or dye a naturall death, but himselfe; he sees his neighbours house burning,

ning, and *warms* him by the fire,  
and is refreshed : there is no  
*estate* that he hath not a quarrell  
to, no *person* ; his *equals* he  
hates, because they are his equals ;  
his *inferiours*, because they are  
not his equals ; and his *superi-  
ours*, because he is not their e-  
quall : he is an enemy to *all  
mens* peace, but most of all to his  
*own*, and I thinke if he were put  
to it, himselfe knowes not what  
he would be, or have others be.  
It is the greatest vanity in the  
world to runne mad for others  
pleasures : what if I have not  
the *samething*, or in the same  
*measure* : I have enough to serve  
my turne, if they have more, yet  
they must *account* for it, and I  
will never envy any man, that  
he hath more to answer for to

God, than I have; I shall not account for the talents which I never had.

**G**ods blessing; and our thanks must ever go hand in hand, one good turne requires another. We must not thinke to serve our selves of God, and not serve Him; His blessings are not onely encouragements, or rewards, but bonds. Of these, the more we have the more we owe, and our care must be, not onely to receive, but to repay. Why should we strive to come out of every mans debt, but Gods?

**T**He charity of forgiving, is more difficult than that of giving, and more worth, by how much our selves are more deare to

to us than our *goods*, in the one we are *doers*, but in the other *sufferers*, and many a man would *doe* for another, that would not *suffer* for him : I am but halfe a Christian if I have onely learn'd to *pitty*, and not to *forgive* : we cannot at once, remember our *profession*, and our wrongs, if they be *small*, the matter is the lesse ; if they be *great*, our glory is the more : not onely our *glory*, but our *reward* ; it is our owne faults, if we be not gainers by our *injuries*.

---

**G**luttony is not onely a *sin*, but a *disease* : not onely to be *forbidden*, but to be *afraid* of, other *sinnes* hurt in *future*, this in *present*, and robbes not onely of *eternall* life, but of  
this,

this, and destroyes the *body* together with the *soul*. Our bodies were not given for *cellarage*, to lay in bread and beere in; I will remember, that I was not therefore borne, or doe live, meerly to *eat* and *drink*, but therefore eate and drinke, that I may continue life.

I Have seldome knowne any wickednesse so hainous, that had not *clients* as well as *patrons*. *Corah* had companions with him in his *sinne*, before in his *punishment*. But *innocency* doth not goe by *voyses*, I will never look at my *partners*, but my *cause*. I desire no other Advocate, but *God* and the *truth*.

It

**I**T was the accusation of the *old world*, that *they were eating and drinking, till they entred, &c.* and is still of *this*, and will be so to the end, though this were not the end of our being, but for the continuance of it: I will use my *meat*, as others doe their *Physick*, onely for *health*, to satisfie not my *desire*, but my *stomack*. I can a great deale cheaper, and safer, feed my *body* than my *eye*.

**W**E see men set not their best wares upon the *stals*; but *within, lapp'd up*, it is neither comendable, nor wise to shew our excellencies (as *Musicians* doe) in all companies; what are we the better, that we thinke well

*Meditations.* Part 2. 231

well of our selves, while others  
thinke not so? Or what are we  
the worse, that others thinke  
meanly of us, while we thinke so  
too? Since thou art never the  
better for thy *self-conceitednesse*,  
nor the worse for thy *humility*,  
why shouldst thou make thy  
self envied for those graces  
which thou hast, by *shewing*  
*them*, and derided for making  
shew of those thou hast not, and  
would' st seem to have? and art  
at once noted of men for a *bo-*  
*aster*, and of God for a dissembler?  
I will be content to be lowly  
in mine owne esteeme, and o-  
thers, that I may bee high in  
*Gods*.

---

**A** Handsome garment is no  
argument of a strait body :  
those

those are not alwayes the best men that make the most shew of holinesse. *Demurenesse* may stand with falshood: *Pretences* are evermore suspicious; they that are ever *perfum'd*, 'tis to be thought have naturally ill breaths, we must not ever beleeve our senses: goodnesse is plain, and would be knowne by her *workes*, but not tell of them, whilest *hypocrisie* is painted to hide its wrinkles, and would be taken for better than it is, and with the *figge-tree* it shall be curst for flourishing; if we are true Christians, wee are both sides alike.

---

GOODNESSE doth not goe by *yeares*, many times you shall have that from a *Samuel* in his long



long coates, which you shall not have from a *Saul*, at forty yeares old: and yet it is not *forwardnesse* commends us, but *perseverance*. Some men, like some *fruits*, promise faire in the *blossome*, but wither ere they be *pluck'd*; others like some *graine*, lye long in the ground, but grow up the *taller*; it is dangerous to *deferre long*, but it is worse not to *hold out*. I will love and endeavour *early* holinessse, yet it is better to *begin late*, than to have *done betimes*; there is a penny for him that comes at the *eleventh* houre: if thy *youth* have been *faulty*, it is comfort that thy *age* is *otherwise*. It is no disparagement to have been wicked, but to *continue* so; who hath not beene o-

L

verseen

verseen sometime? *He was once a Persecutor, that was after an Apostle*; I wil glory, not that I have *never* done amisse, but that I am now *asham'd* of it.

**A**S *promotion*, so *poverty* is neither from the *East*, nor from the *West*; but from *God*. *He hath said to every man, rule thou hete, or worke thou there, be this, or thus.* Why do men *grudge* at their wants; when it is not *chance*, but *providence*? It is lesse praise to be *honourable*, than to be content not to be so: our *happinesse* is, not to want affliction, but to *beare* it. The lesse I *have*, the more I have to *come*: no *Lazarus* would change states with that *Dives*, who, if he might but live *again*, would

would be *Lazarus* to choofe.

**J**ob in his difcription of man, faies, *His dayes are as the dayes of an hireling*; now wee doe not hire men to be *idle*, but to doe our businesses; our life is a long day, and this day hath many houres, and thefe houres have all worke; every man is a *day-labourer*, and muft do his *taske*, to have his *wages*. I do not fee the penny given to thofe that ftand in the market-place, but that labour in the vineyard: 'tis not for us to be *lookers on*, God and the Holy Angels are *spectators*, we muft be *actors*, *doers*. I will be content to do nothing but labour, while I am *here*, that hereafter I may do nothing but *reft*.

**T**He food of the *soule*, as it is far more excellent than that of the *body*, so it is farre more dangerous; for, where it *saves* not, it *kills*: How many (with *Esau*) have eaten themselves out of the *blessing* in this, and gone from *Gods* table, as *Baltazar* did from from his *condemned men*? Not the *presence*, but the preparednesse makes the acceptance: to come, and not *worthily*, is to be more *bold* than *welcome*, it is all one to thee whether *God* have thy *roome*, or thy *company*; if thou have not thy *garment*, thou art condemned in *both*; let others care only to *come*, my care shall be to be *welcome*.

God

**G**OD is a God of *pure* eyes,  
and cannot behold *sinne*, and  
yet He continually beholds us  
that are altogether *sinfull*. Lord  
how are we bound to thy good-  
nesse, that only thy *eye* is upon  
us, and not thy *hand*? That  
thou dost but take notice of our  
finnes, and not take *vengeance*  
on them? If wee had any good  
nature in us, if for nothing else,  
yet we would be *better*, because  
thou art so good, and dislike  
*sinne*, not for our own sakes,  
but thine.

---

**G**OD, saies the Heathen, hath  
*woollen* feet, but *iron* hands;  
yet he hath sometimes *iron* feet,  
and *woollen* hands; where Hee  
would *correct*, and not in *wrath*,  
He makes a great *noyse*, but

doth little, only to *fright*, not *hurt* them : Where he wil judg, and not correct, He treads *softly*, but strikes *home*, and is upon them ere they are aware : there is love in his corrections, but there is wrath in his judgments. I will pray, *Correct me, oh Lord, but not in thy fury, lest I be consumed and brought to nothing.*

---

There is no living without *repenting*; for all finnes are against God, and all forgiveness is from God, and there is no forgiveness without repentance: so then without this, thou canst neither *live* comfortably, nor *dye* peaceably. I will not presently give God and my selfe over, because I have *sinn'd*; but I will therefore neither give God

God over till He have forgiven my sinne, nor my self till I have *forgotten* it , or remember it with *detestation*.

---

**I** Have seldome seen a rich man want frinds, or a poor man enemies, though He have scarce to live , yet hee is grudg'd his life, that he takes up roome in the earth: these men make much of this, for it is all they have to trust to. I will grudge no man this *world*, it shall suffice me there is another to come, and that mine shall *begin*, when *this* is ended. I will be content to want this for a while, that I may enjoy the other for *ever*.

---

**H**olinesse is not *borne* with us , nor doth *grow* up with

us : sometime you shall see the *hoare head* come short almost of the *long-coates*. I will never regard how *long* I live, but how *well* : and rejoyce, not that I dye an old Christian, but an old man in Christ.

---

SOME men draw *nigh* unto God, but with their *lips*, as *Judas* did ; others draw nigh unto him with their whole *body*, and will for outward complement come short of none : into their *sack-cloath* with *Ahab*, and down upon their knees and face with *Saul*, they will dye the death of the *Righteous*, as well as any, if *wishes* will doe it, but their heart is not sound. Not to draw nigh unto God at all, is open *rebellion* ; to draw nigh unto



unto God, & not all, by *halves*, is secret *dissembling*; then only do we come as we should, when we come (like St. Paul's Sacrifice), *our selves, our soules, and our bodies*: and thus if I draw nigh unto God, He will draw nigh unto me.

**I**F God only law as we, there were no difference between holinesse in *jest*, and in good earnest. *Ahab* is in ashes as well as *Niniveh*; nay, what doth *Niniveh* more then *Ahab*, to the eye? What doe the *Apostles* more than the *Pharisees*, or *Iohns* Disciples than theirs? they fast, pray, give: by the *out-side* wee cannot tell who serves God with his *body*, or with his *heart*; wee see they are *sepulchers*, we see

their *fairnesse*, but not their *rottenesse*, only God which sees their heart, shall one day *unmask* it: and as they have before been applauded for what they *seem'd*, so they shal then be punish'd for what they *are*. If I have only the *rinde*, the *out-side* of Christianity, and not the *bulk*, I am sure to be cast out: what I can, I will so cary my selfe, as I may neither be condemna'd for being worse then I should be, or seeming better than I am.

There is no musick like that of the *Word*, yet it is not lik'd; *We have piped unto you, and you have not danced*, was the complaint of Christs time: men have eares to hear, but not that: any musick but that of the

Cym-

*Cymbals*, any Harp but *David's*, any Bels but those of *Aaron*: they can hear others revil'd, or God prophan'd, or themselves sooth'd: they have ears to their commendations, but not to their faults: the sluggard hath his eares in his pocket, the drunkard hath his eares in his pot; the proud man hath no eares, but to his commendation; the covetous man hath no eares but to his profit: the luxurious man hath no eares but to his pleasure: there is no musick but in Trumpets, nor in them but at banquets. But he that will not hear now, shal one day cry, and not be heard, and be forc't to heare that heavy doome, *Depart from me ye workers of iniquity, into that lake, where there is nothing but crying.* It.

**I**T is strange, no men would be sick, and yet some men will not be well, for they take courses to overthrow their health, as if God had nothing to doe, but to wait on them: they are never well when they are well, but when they are doing of ill; where the affliction is Gods, we may challenge him of help: where the disease is debauchnesse, He may challenge us of sinne: when our sicknesse is his correction, it is comfortable; but when wee need to be corrected for our sicknesse, it is fearefull: what God lais upon us, is to be born, what men bring upon themselves, is not to be answered: & if in mercy thou art delivered, *Gee and sin no more, lest a worse thing come unto thee.*

**I**Ll weeds grow apace, wicked men like *Egyptian Grasshoppers*, lye in heaps, when the good, like *Noah* in his Ark, are two or three in a corner: our blessed *Saviour* (as He could never say otherwise) said true, The way had need be wide that leadeth to destruction, for many there be that find it.

---

**T**hey must look to *suffer*, that look to *reigne*; this world is Gods correction for His *Children*: we must not think not to have crosses, we must study to make the best of them. I will think of afflictions before they come; that when they come, I may bid them welcome; while they tarry, I will have use of them,

them; and when they goe, I will take leave of them, onely as of an *Ague*, for a wel day or two, but to come again.

**I**N *Heaven* all vessels shall be full, but none shall runne over; here on *earth* I see some run over, and yet complain of emptinesse; they have not enough, if they have not all: Thus I have seen some beasts, not knowing when they were well, burst with feeding: they had more than enough, if they could be content another should have more then they; if they could but be lesse envious, they would be lesse covetous: all Vessels bear not the same sails, those doe but speed a tall Ship, wherewith a Barque is overborn: we know not our own strength,

strength, submit our selves to  
Him that doth: Hee that gives  
us all we have, knows we have  
all we should have, and that if we  
had more, we would finde: that  
man that thinks he is never full,  
is never thankfull. Whether I a-  
bound, or am poore, I will endea-  
vour but these two, to be thank-  
full, and to be content.

**C**rosses are harsh, but they  
are the best Physick; I know  
not whether prosperity have lost;  
or adversity recovered more;  
none prayes so heartily for His  
daily bread, as He that wants  
it: misery like *Jonahs* fish sends  
them to their prayers that never  
thought of God under their  
guard; it is pittie faire weather  
should doe any harme; yet it is  
often

often seen, we even adore those *Physicians* in our sicknesse, which being recovered, we onely salute with a complement; abundance makes many forget those friends, which want would make crouch to; how welcome should that state be, which makes us familiar with God: I will not, I may not wish for afflictions, nor meet them. I am good Christian enough, if I can bee content to be poore, and not desirous. Our practice must be; not to make much of crosses, but to make use of them, yet I had rather endure a world of crosses to come to God, than to be crossed in nothing in this world, and once *want him*: let my sins rather be *punished*, than *sooth'd*: oh God, let my *hell* be *here*.

Christ



CHRIST hath many *followers*, but few disciples; God hath many creatures, but few *sonnes*. Gods flocke is a little one, one of a family, two of a tribe, like the Prophet *Esaiahs* tall Tree, here and there a berry in the top of a bough: there are many of *Israel*, but few *Israelites*, many that have *Abraham* to their father, but a few his children. Many that came out of his loynes, but few that shall sit in his bosome. Goodnesse goes not by multitude: the many followers may shew thy greatnesse, not thy holinesse; the most are commonly the worst. How fondly then, how falsely doe any boast of the truth of their religion by their multitude?

Every

**E**very thing, we say, is the worse for wearing; it is true of the world, the older the more *corrupt*: we are forewarn'd of the last dayes, that they shall be notoriously wicked: the world did almost: ginne with sinne, but it shall end (in a manner) with nothing but sinne, and that in fire: Here's our comfort, the just are no part of the world.

**I**F we had not knowne sinne, we had not knowne sicknesse, and now we know not how to be well of our sinne, but by Him against whom we have sinned; our health is from God, our sicknesse is from our selves: *Heale thyselfe*, is onely for that Physician to whom it was upbraided, it is not *Saul* and his  
*Witch,*

*Meditations. Part 2. 251*

*Witch, or Asa and his Physicians*  
can prevent death, or a disease,  
without God: all is *originally*  
from him, yet *derivatively* by  
meanes. I will use the one,  
but I will trust onely the other;  
if we are confident either *with-*  
*out* them, or *in* them, we pre-  
sume.

**W**Hilest we are here, we  
are in continuall want  
of somewhat, either our *minde*s  
are *sike*, or else our *bodies*, disea-  
ses, or discontent. How should  
we long for that place, where  
we shall enjoy nothing but *rest*,  
and want nothing but a *consum-*  
*mation* of our rest?

**T**HIS world is a *lyer*, and he  
will finde it so, that serves  
it:

it: *riches* like their master, are full of deceit, promise that they have not. How many have we seene, that have thought no joy but in abundance, have, after, ended their joy where they beginne to abound, and at last envied the quiet rest and merry meales of their labourers? To *impatiant, inconstant* mindes, the *present* state is ever cumbersome, and they would change though for a *worse*; If we can but make the best of our owne, and thinke our selves well, even when others thinke not so, we are happy men. Why should I thinke that grievous which God thinkes fit? If there were no *providence*, I would struggle: but now it is hard to kicke against the pricks.

Lord,

Lord, be it unto thy servant according to thy will.

**P**Leasures are *pleasing*, but they are *vanishing*; the *Pharisees* were not so truly painted sepulchers, as these, *faire* but *rotten*, fading, not onely *dying*, but *killing*: Like *gilded pills* (save that they are not *Physicke*) but small and ill tasted; if they were either not *short*, or but *sweet*, there were some colour for loving them. But now they are not *lasting*, and yet *unsavory*: Why are we not ambitious of those pleasures, which are beyond all time for *length*, and all conceit for *sweetnesse*?

Some

**S**OME men are afraid to *sinne*, because they are afraid to *smart* for their sin; they would goe on in their sins, if they could go away with them; it doth not so much trouble them to bee wicked, as to be tormented; and their study is not that they may not *provoke* God, but that they may runne away from him. Oh God, if we could runne out of the World, we should run farther into thy judgments. Oh God, if we goe downe into *hell*, thou art there, there is no running from the punishment, till from the sin.

**A**ll sickness is not of the body: every leprosie is not in the skin, it were well for some men it were: every sin is a disease,

*Meditations.* Part 2. 254

ease, our soules are no lesse subject to infection, then our bodies; some are diseas'd, and do not *know* it, others are diseas'd, and do not care for it: both cases are hard, but the last is desperate. To make light of sin, and because thy soul is sick even unto death, to say with the *Atheist*, and *Epicure*, *Let us eat and drinke, for we must dye*, is to shake hands with vengeance: He that will not so much as aske to be heal'd, how justly shall he die in his leprosie.

---

**I**t is *strange*, but it is *ordinary*, to see every man greedy to continue this life, and not to procure a better: if the head do but *ake*, strait to the *Prophet* with the *Shunamite*, to the *Physicians* with

with *Aſa*: if they be but talk'd to of *dying*, with *Feroboams* wife, they runne, and ride, and ſend, and as the cripple to our Saviour, pull down the tiles to come at him; but in the matter of their ſoule, they are *deaf* to the diſeaſe; why are we not as induſtrious for *Heaven*, as for our *health*; and to live *ever*, as to live *long*? Alas! what is age without *goodneſſe*, but a fairer marke for *vengeance*? What is *Dives* the better to out-live *Lazarus*, and at laſt die, and be *damn'd*? Let others trouble themſelves, and the world, how to maintain this *body*, my care ſhall be how to *ſubject* it: whileſt I imploy my ſoul only for the ſetting out of my *ſleſh*, what am I elſe but a glorious ſlave?

Difeaſes



**D**iseases, though they were the fruit of *sin*, and brought upon us by our selves, yet they are not dispos'd of amongst us, but by God, the head doth not ake, but with his leave, nor leave aking, but with his helpe; it is from above, both that we are sick, and that we are made whole; to whom, should I not only owe my life, but bestow it, to him of whom I *live* and *move*?

**A**S it is in *extremities*, for men to remember God, but with repining; so it is hard in *prosperitie*, to remember themselves, and what they have receiv'd of God; wee are apt to forget what we have been, when wee are chang'd for the better;

*Pharaohs* butler hath forgot hee was a prisoner ; it is too true, that too many love God for their own sakes ; either they are *poore*, and would be rais'd, or they are *sick*, and would bee heal'd; and like beggars, no sooner are they *serv'd*, but they are *gone*. I may both love my self, and God, I may not love God for my selfe ; I would not love my selfe, but for that I am His, and I will love him but for himselfe.

---

**W**HEN I consider the years I have already lived, me thinks they are *few*, but *evil*; evil not in respect of *affliction* alone, but of *sin*, & I am found guilty: if I consider the present, (if there bee any *present*, when it is ever *passing*)

passing) I doe but adde to my score; and if I consider the time to come, (if I have any to come, God knows) I doe but adde to the measure of my owne sinnes, and Gods wrath, together with my yeares: since I must live, and cannot but sinne, I will study how my sinnes may not hinder mee of a better life: first, I will *abhor them*, and then I will abhor my selfe for them; and if I could not before breake my heart of them, I will now break it for them: *A broken and a contrite heart, O God, thou wilt not despise.*

---

**T**O every one it shall one day be said, *Give an account of thy stewardship, &c.* It is that which every man should tell  
M 2 him-

himselfe, and one tell another, what the *Apostle* hath long since told us all, that we must all stand before the tribunall seat of Almighty God; the righteous thinkes long of this day, and longs for it, because he is long since provided for it; the wicked thinkes it comes too fast, and yet thinkes not of it till it come; and when it is come, can think of nothing but *that*, and is stoun'd with the thought of it: his pleasures, which we were never but shadowes (yet accounted real) then appeare as they were, and not as they were accounted; and those *torments* which were ever thought but shadowes, *bug-beares*, then appeare as they are, and prove real: the comparing of what he hath enjoy'd, and what

hee

he hath *lost*, and that little lesse then *nothing* of time which hee hath liv'd, with the eternity of torment, he is to dye in, makes him curse the time of his birth, since there is a time of *death*, and another *death* beyond all *time*; so the *godly*, and the *wicked* differ not more in their *lives* then in their *deaths*, but most of all *after death*. O my God! as thou hast made mee of the best sort of creatures, a *man*; and of the best of that sort, a *Christian*, so let me be yet better, by being one of those whom thou hast sorted for thy selfe; what am I better, if I am only *call'd*, and not *chosen*.

---

**A** L L bookes are not alike  
*easy*; thost that are, are

not all alike profitable ; some would profit more , if they did but relish ; others would relish better , if they were more profitable ; he doth wel that doth both , *ut ile dulci* , I wil neither drowne my meat in sauce , nor dish it dry .

**T**HEY are not the onely robbers that break houses , guile is worse theft then outrage ; it is alike wicked to make wine of other mens grapes ( as *Ahab* did of *Naboths* ) and to be drunk of our own ; hee that will have riches in spite of heaven , shall have hell to boot .

**T**HE malicious man is his own moth ; that God is better to him than he can expect , is nothing , whilst he is better to others

thers than he is to him: like *Gide-  
ons* first miracle, he would have  
all the ground dry but his fleece;  
if *Cains* sacrifice miscarri'd, *A-  
bel* must not be accepted, and  
live; no man may be either *grea-  
ter* or better with safety. I wil  
not looke at what I *have*, but  
what I *deserve*, and I shall never  
think my own little, or anothers  
too much: that is a *wicked* heart  
that would have all men *worse*  
than it self, and *bates* all those  
whom others think better.

---

**G**OD is therefore bountifull  
to us, that we might be so to  
others, to feast those that can-  
not bid us again, & to build for  
those that cannot lodge us again,  
is the way to that marriage-  
feast, and those buildings, whose

Builder and Maker is God, he alone hath the true use of wealth that receives it only to disburse it; if men were their own friends, they would make others so with this Mammon; why should the rust of that gold rise up in judgment against thee, the use of which will set thee with those that shall sit in judgment.

**P**ERSECUTION is the door to happinesse, *Canaan* hath still the same way, a wilderness; who can look for heaven cheap, that sees his Saviour bleeding? I may not afflict my selfe, yet I shall suspect my self without affliction; calms are no lesse dangerous than storms.

Some



**S**OME men do not climb, but vault into preferment at a leap; I know not their sleight, I mistrust their quicknesse; few men were ever great and good in an instant. All the harm I wish these, is, that their early rising doe them no harm; they that are their own brokers in these, are likely their own thieves in better, and steale themselves out of heaven.

**F**AVOURS are more binding, but afflictions are more profitable; to have much is more glory, but to be content with that we have is more victory, there is no conquest like that of our selves, no conquest of our selves like that of want: it is a hard matter not to find poverty a burthen.

a burthen, or prosperity a snare; this religion obtains us, that if we are not *richer* then others, yet we are content to be poore, he only hath enough that would have no more.

**O**ur endeavours are in vaine without Gods blessing, yet in vain shall hee challenge a blessing that endeavours not: sloth is no lesse guilty than *covetousnesse*. I can doe nothing without God, yet I will not looke God shall do all.

**T**He cause of all punishment is sin, and the end of all sin is punishment. Either present or to come: how then do we love to be punished, and yet love to sin: if we could but be innocent,

we

*Meditations.* Part 3. 267

we could not but be safe: while I am here, I cannot but sin, but I hope to avoid the punishment through Him who hath borne the punishment and the sin.

---

**O**Ur life is but a breath, at first God breathd upon man the breath of life, &c. And it is gone with a breath, if He breath upon us in displeasure we dye; for at the breath of his nostrils we are all consum'd: since we doe not live but by his leave, why do we not live to his glory? Oh God I have not liv'd long, yet so much of my life as I have not liv'd to thee, I have liv'd too much: all I desire is, that as this life was thy gift to me, so it may be my gift to thee, I can afford God little, if not his own.

---

**A**LL punishments are from the same hand. *Jehs* boyles are

268 . . . Spare-houres of

no lesse Gods finger than *Pharaoh's*: but all are not with the same end, those are but chastnings upon some, that are judgments upon others. God strikes His owne because Hee loves them, Hee strikes the wicked because they love not Him; those hee corrects, but these he executes: it is a signe he loves us when he strikes us, and if his strokes bring us to love Him, we may bring with *David*, it is good for us that wee have been afflicted.

**G**OD is all care, and all eye, and all in all: grant *Lord*, that as I am alwaies *seen* of thee, so I may be alwaies *heard* of thee, and may alwaies *beare* thee in thy *Word*, and contemplate thee in thy *works*, that I may one day see as I am seen, and hear and be heard in that heavenly quire of *Hallelujah's*, *Gloria*, and power, and honour be unto *Thee* & to Him that sitteth on the *Throne* for evermore, Amen.



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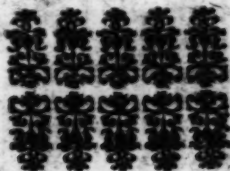
# MEDITATIONS

1606 | 78.

Miscellaneous,

HOLY & HUMANE.

By I. H. D. of Divinity.



LONDON,  
Printed for the Publique good,  
in the year 1658.